

THE *May*
Massachusetts Missionary Magazine.

For the Year 1803.

CONTAINING

Religious & Interesting Communications,

CALCULATED TO

EDIFY CHRISTIANS, AND INFORM THE RISING
GENERATION.

*The Profits of this work are to be applied to the support of Missionaries in
the New Settlements and among the Indians of North America.*

The Editors appointed by the Missionary Society are,

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EDDY CHRISTIAN AND INFORM THE RISING
GENERATION.

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INTRODUCTION

T H E

MASSACHUSETTS

Dictionary Magazine.

INTRODUCTION.

TH E wise and well disposed may, in a great variety of ways, promote the public good, independently of the aid, or even of the approbation, of the public. But there are some great and good designs, which cannot be carried into execution, without the concurrence and patronage of all classes of people. Universal observation and experience prove, that all designs of this nature are extremely difficult to conduct with success. There always is a great obstacle to be surmounted in the very threshold of every such undertaking. Most men, of all characters and professions, are so warmly engaged in their private concerns, that they have no heart to pay proper attention to any scheme which has the general good for its ultimate object. Hence the first and most necessary point to be gained, in promoting any important public cause, is, to make it appear worthy of universal attention and pursuit. And among the various means to be employed for this purpose, none, perhaps, promise greater success, than Periodical Publications. These may be easily and widely circulated, and properly adapted, from time to time, to the external state and internal feelings of the public. Large publications are like large cannon, which are very necessary on some occasions; but small, fugitive pieces are like small arms, which commonly do much greater execution. How often has a single pamphlet awakened the attention, and united the exertions, of a whole kingdom; to begin a necessary war, or to bring about a necessary peace, or to promote some other great national object! Did not one plain, pointed, spirited remonstrance against the

man

man of sin, shake his whole empire, and give rise to the glorious reformation from popery? And what has contributed more to awaken and diffuse that noble missionary spirit, which now warms the hearts of all denominations of Christians, than those pious, pertinent, pathetic publications on the subject of missions, which have had such a rapid and extensive circulation? Nor does it require the gift of prophecy to foresee and predict, that this extraordinary spirit will no longer increase, nor even exist, than the same species of pious publications continue to circulate. The best of men are extremely prone to forget and to forsake the best of causes. Their zeal will cool, and their exertions abate, unless proper means are incessantly employed to excite their compassion to the souls of men, and their sincere concern for the glory of God. A number of late religious Magazines have been greatly instrumental of reviving religion at home, and of spreading the gospel far and wide among the poor, ignorant, perishing Pagans. These well-designed and well-conducted publications, instead of obstructing, have mutually promoted, each others' extensive circulation and usefulness. They have transmitted from Europe to America, and from America to Europe, and thence to the remote corners of the earth, the most useful information, not only concerning the deplorable condition of the Heathen nations, but concerning the views, and feelings, and exertions, of the Christian world, to promote their best interests for time and eternity. And there is ground to hope, that still more glorious and important effects will flow from such evangelical and periodical writings. They will naturally tend to encourage the hearts and strengthen the hands of christians, and to call into operation those powerful causes, which are necessary to spread the gospel through the world, and to bring on the full glory and final prosperity of the Redeemer's kingdom.

Deeply impressed with these sentiments, the Massachusetts Missionary Society unanimously agreed to encourage and support a new Periodical Publication, for the benevolent purpose of promoting the spread of the Gospel and the general cause of Christianity. The Editors, however, are deeply sensible of the great difficulties attending the arduous work assigned them; but they indulge the pleasing hope, that many of their friends will favour them with a rich variety of their own productions, or with the most rare and useful things, which they have occasionally collected, in the course of their reading, from eminent writers. It is well understood, that Dissertations on the doctrines and duties of christianity, Expositions of difficult passages of scripture, Lives of eminent persons, Experiences of private christians, Instances of remarkable conversions, Narratives of special revivals of religion, and every kind of information

tion respecting the spread and success of the gospel in any part of the world, are proper materials for a religious Magazine. Here, then, is a wide field opened for the exercise of every species of intellectual talents in the service of Christ. Not only ministers of the gospel, but historians, biographers, poets, and all who are capable of treating serious subjects in a decent and perspicuous manner, may here employ their pens, and exert their abilities, in promoting the glory of God in the edification of saints and the salvation of sinners. While the Editors, therefore, are conducting this religious and well-intended publication, they cannot but hope for the approbation and patronage of the pious public, and for the favour and assistance of Him, to whose cause it is entirely devoted.

CONSTITUTION OF THE MASSACHUSETTS MISSIONARY SOCIETY;

Together with an ADDRESS to the FRIENDS of
CHRISTIANITY.

*To all who are desirous of the Spread of the Gospel of our LORD
JESUS CHRIST.*

CHRISTIAN BRETHREN,

WISHING that grace, mercy and peace may be abundantly multiplied unto you, through the knowledge of our Lord and Saviour Jesus Christ, we take the liberty to announce to you, that, impelled by a deep commiseration for the unhappy state of thousands, who are perishing through lack of those precious means of salvation which we enjoy; by a recollection of our solemn vows to devote ourselves faithfully to the good of the kingdom of our dear Redeemer; and by the laudable examples of many others, both in our own country and in Europe, who have nobly stepped forward in the cause of Zion; we, a number of ministers, and other professed friends, of Jesus Christ, convened in Boston, May the 28th, in the year of our Lord 1799, for the purpose of attending to our duty in this regard, have deemed it expedient to form into a *Society*, in order to collect and combine our efforts, for the spread of the knowledge of the glorious Gospel of Christ among the poor Heathens, and in those remote parts of our country, in which the inhabitants do not enjoy the benefit of a Christian Ministry, and Christian ordinances.

That

That you may be the better acquainted with the nature and object of our Society, we present to your consideration its Constitution; which is as follows:

I. The Society shall be styled, *The Massachusetts Missionary Society*.

II. The object of the Society is, to diffuse the knowledge of the Gospel among the Heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached.

III. The Officers of the Society shall be, a President, Secretary, Treasurer, and ten Trustees, chosen annually, by ballot.

IV. It shall be the duty of the President to regulate the meetings of the Society, and *ex officio* to act as one of the board of Trustees, six of whom shall constitute a quorum.

V. It shall be the duty of the Secretary, to keep accurate records of the Society, and exhibit them at every annual meeting.

VI. It shall be the duty of the Treasurer, to receive the property of the Society, arising from entrance money, annual taxes, and donations; to answer the orders of the Trustees, to keep a fair account of his proceedings, and exhibit it to the Society at every annual meeting.

VII. It shall be the special duty of the Trustees, to examine candidates for the respective missions, to employ and direct the missionaries, and, if expedient, to recal them. The Trustees are also authorized to manage and dispose of the Society's property, and to transact all the concerns of the Society, which require attention, between one annual meeting and another.

VIII. It is expected that the Trustees hold, at least, a semi-annual meeting, that the Society may realize every advantage by their reasonable and united attention. They shall also make report at the annual meetings, of the labour and success of the missionaries, and exhibit a particular account of their own transactions.

IX. The Society shall meet annually at Boston, the Tuesday preceding every General Election of Massachusetts, at ten o'clock, A. M.

X. All questions before the Society, except those which respect the amendment of the Constitution, shall be determined by a majority of the members present.

XI. It is the expectation of the Society, that the Trustees employ no Missionaries, except those who exhibit credible evidence of being the subjects of special grace, and of that Christian zeal, wisdom, information, and diligence, which are adequate to the arduous work of Evangelists, in the most self-denying circumstances.

XII. Any

XII. Any person may become a member of the Society, by subscribing the Constitution, and paying two dollars into the hands of the Treasurer, for the use of the Society.

XIII. Every member shall be considered as retaining his membership, and obliged to pay two dollars annually into the Treasury, until his desire to discontinue his connection with the Society be properly expressed to the Secretary.

XIV. It is resolved, that though this Constitution be subject to any amendments, and improvements, which the Society shall judge proper to adopt; yet, that neither any amendment shall be accepted, except by the vote of two thirds of the members present, nor before the expiration of a year, after having been proposed to the Society at an annual meeting.

The Officers for the ensuing year are as follows:

Rev. Nathanael Emmons, D. D. President.

Rev. Samuel Austin, Secretary.

Deacon John Simpkins, Treasurer.

Rev. Messrs. David Sanford, Daniel Hopkins, Ezra Weld, Samuel Spring, Joseph Barker, Samuel Niles, John Crane, Samuel Austin, Jonathan Strong, Trustees.

We would also observe to you, that the adoption of this Constitution, and the measures taken in the commencement of this Society, have been accompanied with such peculiar smiles of Providence as awaken within us the most pleasing hope that it will enjoy the divine benediction, and be greatly instrumental in diffusing the greatest of all blessings, the salvation of sinners. To God's omnipotent care and grace we commit our efforts in this hope.

To exclude all misconstruction and prejudice, we solemnly declare, that it is totally foreign from our views, to weaken the evangelical influence of any society of a similar complexion already existing; that we renounce all party objects, and utterly refuse to suffer any political interest or consideration whatever to have place in the design or operations of the Society.

Having thus offered ourselves as the Massachusetts Missionary Society to your notice, we take leave to address you on the vastly interesting subject we have in view.

By those who cordially subscribe to the direct authority of the Holy Scriptures, and candidly admit the leading doctrines which they contain, as all real Christians must be supposed to do, it must be conceded, that the whole human race is in a state of apostacy from God, and exposed to the eternal punishments of his government; that the glorious Gospel of Christ is the adequate and the only medium of recovering lost sinners to God and happiness; and that this Gospel must be known, received,

ed, and obeyed, in order to the security of the unbounded good which it furnisheth to the miserable transgressor; that the virtue and happiness of mankind are really always in proportion to the influence which the Gospel has upon them; that it is life from the dead to every believer; and that that glory of God with which it is so largely predicted in the Scriptures that the world shall shortly be filled, will essentially consist in the universal and legitimate influence of this Gospel. On these grounds, evidently, the grand commission which Christ gave to his primitive disciples, "Go ye into all the world and preach the Gospel to every creature; he who believeth and is baptized, shall be saved; but he who believeth not, shall be damned," was delivered. On these grounds the apostles of the Lord exhibited all that fidelity and zeal, in obedience to this charge, which are related in the New Testament; and on these grounds zeal in every believer for the spread of Christianity has an adequate sanction.

With these considerations before your minds; with the perishing, and therefore very compassionate, state of every impenitent sinner; with your own immense indebtedness to redeeming grace, your solemn covenant vows, your accountability, and your hopes, in view, be entreated to cast the eye of attentive observation upon the condition of thousands and millions of our guilty race, in other countries and our own, particularly among the Heathen tribes, and on the frontiers of the United States, forming a vast line of new settlements, peculiarly embarrassed with respect to their religious interests by local circumstances; and ask, whether, when their danger is so great, when their spiritual wants are so urgent, when there is so much zeal on the part of wickedness, infidelity and atheism, counteracting the Gospel, there be not reason for us to put forth every exertion, for the spread of that precious Gospel, which is the grand charter of our eternal inheritance.

Have we not, dear Brethren, been too long and too deeply slumbering, with respect to our duty in this great affair? What shall we not be willing to do? What shall we not be willing to sacrifice? Is not the interest of Christ our interest? And have we, as his people, any thing to do but to promote it? May we not, then, hope that our institution will meet with your warmest approbation; and that we shall have the benefit of your joint co-operations, your influence, your prayers? Will you become united to our Society? If this be inconvenient, will you not, as the Lord has furnished you with the means, open the hand of a generous charity, and contribute to the support of the great object before us? As the state of the world is, the utility of the Society will depend much, very much, upon its pecuniary means. The Society holds itself responsible for the
most

most faithful appropriation of all monies, which may be contributed and forwarded to the Treasurer, who will give receipts, and enter such contributions on the account of the Society.

In a word, dear Brethren, we would secure your attention, your hearts, your prayers, your influence, your exertions and your pecuniary abilities, to the benevolent object we are pursuing.

That God may incline your hearts to that which is pleasing to himself, and prepare us, with all the redeemed, for his coming and kingdom, is the fervent prayer of your brethren in Christ.

In behalf of the Society,

NATHANAEL EMMONS, President.

Done in Boston, May 28th, 1799.

SAMUEL AUSTIN, Secretary.

THE RELIGIOUS CONFERENCE OF CLERUS AND HIS YOUNG FRIENDS.

Submitted to the Editors of the Massachusetts Missionary Magazine.

INTRODUCTION.

My young Friends,

IT is with peculiar pleasure I meet you for the purpose of religious conference; and seeing so respectable a number of both sexes collected on the occasion is a token for good.

Let us then, as we are bound to acknowledge God in all our ways, unitedly address the Throne of Grace for direction. * *

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Let us also solemnly resolve to introduce and conclude the exercises of each conference with prayer. For God loves all humble supplicants, and will not treat them with neglect.

CONFERENCE I.

On the Being and Attributes of God.

IT will probably be objected, that the religious subjects which this naturally introduces are common, and have been frequently handled by the most able writers. To this we shall only re-

ply, that these subjects were perhaps never more necessary than at this day of increasing infidelity : and though we by no means expect to equal that masterly manner in which they have been treated, we yet hope to handle them in that simple and conspicuous method which will prove advantageous to the members and youthful spectators of the conference. If we succeed, no apology will be expected ; if not, none can be accepted.

We will then proceed. The proud atheist puts the question, "*Does God exist ?*" The little chattering babe answers, "Who made the sun ? Who made the sky, and the notches in the leaves ?" How pertinent and unanswerable the reasoning ! Can the wisdom of man invalidate or evade it ? For every effect has its cause. Each creature depends on the Creator. But, alas ! though the evidence of God's existence is so manifest in all things about us, though his glorious name is legibly impressed on every visible object, yet there are some men, of distinguished information in other points, who presumptuously deny the Divine existence. At this day of boasted light, which is manifest darkness, the hardened atheist is not a solitary character.

In a mere formal point of light, the argument in favour of God's existence stands thus : Something absolutely dependent *now is* ; hence there *always was* something self-existent and absolutely independent. For independence is the only possible cause of dependence. In different words, a dependent universe exists, therefore the cause of its existence was eternal. If there had been no agent from eternity, there would be no existence to eternity. Present existence is a proof of eternal existence ; for nothing cannot produce something.

Philo. But what evidence have we that the universe is not eternal ?

Clerus. There are no marks and signatures of self-existence, independence and immutability, pertaining to it. All matter is in its nature wholly inert and destitute of motion ; and we may as safely predicate wisdom and compassion of marble and flint, as eternal duration and self-motion of any possible description of matter. A rock or any other portion of matter will remain in a state of rest forever, except impelled by some external influence. This, *Philo*, you will not dispute. We therefore conclude that the original cause of all material motion is eternal. God moves the spheres, the winds, the seas, the blood through our veins, and the most minute particles of dust which offend the eye or adhere to the balance.

Philo. But may we not suppose there has been an eternal series or succession of men and other things independently of any extrinsic agency ?

Clerus.

Clerus. You may suppose what you please, if you will prove it. But let us hazard no suppositions which we cannot support, and especially those which are grossly false and absurd. I ask again, Philo, do we discover any evidence of independence and immutability in men or any other visible objects? Farther, what is more absurd than to dream of an eternal succession of objects, while succession necessarily implies a beginning? There is a first in every series.

Philo. But are not men the subjects of some self-moving principle or spirit? And why may we not conclude that other bodies of matter are under the influence of some inherent agency, distinct from what you style the first cause?

Clerus. No, my young friend, men are not the subjects of any *independent* self-moving principle. We see them move, but not independently. For no man can infallibly inform us whether he shall move the next moment to the right or left, what he shall do, or even what will be his next thought. Men are as evidently dependent for their actions and thoughts on some invisible agency, as the plumb is dependent on the line or hand which suspends it.

Philo. I am at present loath to relinquish the idea of the eternal succession of man and other objects.

Clerus. I am sorry to hear you say it. But, to terminate the matter at once, the world, instead of displaying any marks of eternity, is manifestly a late production. Farther, let us carefully remark, that the history of human inventions, discoveries, arts and sciences; and, in a word, the history of nations and dominions, which we are capable of tracing to their respective origins, teach us, that men are but of yesterday. It is more than childish to mention an eternal succession of men. For, though population has been so rapid, a great part of the world is yet neither cultivated nor inhabited. It is therefore temporary, and not eternal.

But we will place the argument in a more easy attitude. To ascertain causes by their effects is the general course of information. For instance, the approach of the sun causes day and summer, the departure of the sun causes night and winter. The flood is caused by rain, and the refreshing stream by the generous fountain. In the same manner we ascertain the ingenious authors of the most useful and admired pieces of human art, by surveying the edifices they have erected, and the machines they have constructed. Thus, in attending to the operations of nature and art, we are deeply impressed with the connexion between the effect and its cause. Secondary causes are as numerous as the objects and actions with which we are acquainted. But, shall we permit our inquiries to terminate on secondary influence? Shall we trace the stream to the fountain,

tain, shall we ascertain the authors of the most useful inventions and discoveries, and not attempt the summit of sublime and satisfactory information?—shall we not ascend to God, the cause of all other causes, and the author of all other authors? For as every house is built by some man, so he who built all things is God.

Philo. I comprehend the argument. The constant motion of all creatures, animate and inanimate, in connexion with the indelible marks of dependence and mutability on every part of the universe, demonstrate the existence of an eternal Creator. For matter is naturally inert and destitute of motion: and we cannot attribute this wonderful, this universal machinery to chance. We must look beyond the fortuitous junction and position of atoms. Surely God exists.

I think, sir, it is equally evident that God is possessed of infinite wisdom. For when I attend to the infinitude of minute parts which compose this vast whole; when I survey this universal fabric, which indicates neither superfluity nor deficiency, I am secretly constrained to adopt this adoring language: "Manifold are thy works, O Lord; in wisdom hast thou made them all."

Theophilus. I heartily concur with Philo, that the visible universe is ample evidence of the existence of God, who is infinitely wise and powerful. For matter is naturally dormant and inactive, mutable and dependent; and who is the subject of so much blindness as not to discover the deep impression of infinite skill and strength in every surrounding object? Who made the running rivers and the lofty mountains? Who formed the hand, the eye and the ear, of man? Who planted all the shining spheres amid the blue ethereal region, and preserves their regularity and harmony by mutual attraction? The prospect charms, the prospect elevates the soul of man. I am filled with admiration. What is this universal edifice, this immeasurable dome, completed in the style of Divinity, but the temple of God? As we see the soul of man by the medium of his corporeal members and organs, and the indexes of intelligence, so we discover God by his divine operations. The universe exclusively proclaims God as its author.

But, sir, with permission, I beg leave to ask whether there are not more gods than one?

Clerus. If there is reason to adopt the doctrine of polytheism, or a plurality of gods, there is evidence to support it. But we find no such evidence. Since, therefore, the doctrine of polytheism is not consonant with reason and evidence, and since one God, possessed of infinite wisdom and power, is able to devise and effect what is best, it is both safe to conclude there is but one God, who made and directs the universe, and to explode the pagan notion of polytheism. But

But it is time to terminate the conference with several inferences and reflections.

1. How irrational the theory of atheists ! For that God exists the universe bears the most ample testimony. Not a section nor page in the vast and instructive volume of nature, which lies open before us, but inculcates the doctrine. At home, abroad, in the most public and solitary employments and conditions, we are presented with the evidence of Divine Existence. Every object, from the least grain of sand to the globe itself, from the crawling worm to the immortal Newton who explores the celestial world, is God's witness before the bar of reason. To be atheists in practice is easy, but to be atheists in theory is hard work indeed. How blind, stupid, and even brutish, is the real atheist ! Who shall attempt to reason with the senseless monster, while he discards the divine existence, and wantonly tramples upon all the reason in the universe ? He who cannot see God every where, and in every object of nature, must expect to grope in obscurity of darkness. For criminal ignorance and fatal blindness have closed and sealed his eyes. Blessed be God, atheists are not beyond the influence of his almighty arm. He can with a word enlighten their minds, change their hearts, and teach them to adore his majesty at the altar of devotion.

2. Since there is evidence of God's existence, it is manifest that we are absolutely in his hands, and can expect no protection but from his agency. To oppose God, then, is fruitless, if not dangerous. If he resolves to kill us we must die ; and if he determines to spare us we shall live. For who can prevent the execution of his irreverfible and irresistibile decree ? Alas ! how dreadful to fall into the hands of Almighty God in our sins, unless he holds the sceptre of mercy, as well as the wand of vindictive justice ! But the subject of his moral perfections will call for our attention at the next monthly conference. In the mean time, remembering that the eye of God is upon us, let us be prepared for every duty and every event.—We will sing

MR. ADDISON'S HYMN.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their Great Original proclaim.

Th' unwearied sun from day to day
Does his Creator's pow'r display,
And publishes to ev'ry land
The work of an Almighty Hand.

Soon

Soon as the evening shades prevail,
The moon takes up the wond'rous tale,
And nightly to the list'ning earth
Repeats the story of her birth :

While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball ;
What though nor real voice nor sound
Amid their radiant orbs be found ;

In Reason's ear they all rejoice,
And utter forth a glorious voice ;
Forever singing as they shine,
The hand that made us is divine.

[To be continued.]

A PARABLE.

A GENTLEMAN of the country, upon the occasion of some signal service his *man* had done him, gave him a curious *silver cup*. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But, one day, by accident, his cup fell into a vessel of *aquafortis*. He, taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which he was employed, imagining it would then be time enough to take out his cup.

At length a fellow servant came into the same room, when the cup was nearly dissolved, and, looking into the *aquafortis*, asked David, who had thrown any thing into that vessel. David said, that his cup accidentally fell into that *water*. Upon this his fellow servant informed him, that it was not common water, but *aquafortis*, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it, with his own eyes, he heartily grieved. And at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it, or mixed with it. After a little while,
seeing

seeing the small remains of it vanish, and not perceiving the least particle of silver, he utterly despaired of ever seeing his cup again. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted.

His fellow servant, pitying him in this condition of sorrow, told him, that their master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of (says he to his fellow servant;) do you not know, that the cup is entirely *dissolved*, and that not the least bit of silver is to be *seen*? Are not all the parts of the cup mingled with *aqua fortis*, and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be: I give it over for lost: I am sure I shall never see it again." His fellow servant still insisted, that their *master* could restore the *same cup*. And David as earnestly insisted, that it was absolutely *impossible*.

While they were debating this point, their master came in, and asked them what they were disputing about. When they had informed him, he said to David, "What you so positively pronounced to be *impossible*, you shall see me do with very little trouble. Fetch me (said he to the other servant) some *salt water*, and pour it into the vessel of *aqua fortis*." Now look (says he) the silver will presently fall to the bottom of the vessel, in a white powder. When David saw this, he began to have good *hopes* of seeing his cup restored. Next his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it: thus it was reduced into one *solid piece*; and then, by the silver-smith's hammer, formed into a *cup* of the same shape as before. Thus *David's cup* was restored, with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be *impossible*, which yet persons of *greater skill* and wisdom than themselves can easily perform. David was as *positive* that his master could not restore his cup, as unbelievers are that it is *incredible* God should raise the dead: and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into *dust*, and *mingles* with the *earth*, or with the water of the sea, so as to be *discernible* no more; so the silver cup was dissolved into parts *invisible*, and mingled with the mass of *aqua fortis*. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be *visible again*, and to reduce them to a *cup* as before; so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that

that a reason that no man could do it? And when his master had *promised* to restore it; what though *David* could not possibly *conjecture* by what method his *master* would do it? This was no proof that his *master* was at a loss for a method. So, though *men* cannot raise the dead, yet *God*, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this, yet we are sure, that he who at first *took the dust of the ground*, and *formed* it into the body of *man*, can, with the *same ease*, take the *dust*, into which my body shall be dissolved, and form it into a *human body* again. Nay, if a body be burned and consumed by *fire*, the parts of that body are no more really *lost* than the *invisible* particles of the *dissolved cup*. As *David* then was wrong in thinking, that it was impossible for his master to restore his cup; it must be, at least, equally wrong for us to think it *impossible* that *God* should raise the *dead*.

HALLET.

*Brief Account of a Religious Attention in the North
Parish in Weymouth, Massachusetts.*

FOR a considerable time previously to the spring of the year 1800, an unusual degree of moral darkness seemed to pervade this place. Although public worship was, in general, well attended, yet the word and ordinances were dispensed with little or no apparent success. The bellows seemed to be burned, the lead to be consumed of the fire, and the founder to melt in vain. For the space of five or six years, but one person had made a public profession of our holy religion; and the number of baptisms had been very small. The religious aspect of things was, indeed, very gloomy. A spirit of uncommon levity and dissipation prevailed among the youth, and even among the middle aged, in general. Vain, frivolous and dissipating subjects were but too generally the theme of conversation, and the object of pursuit. But few were disposed to "speak often one to another" about the concerns of their own souls, or the souls of their fellow men.

Such was the moral state of things in this place, previously to the time above mentioned; but at that period, nearly the beginning of April, some hopeful symptoms were discernible, that *God* was about to make bare his arm among us. The quarterly concert meeting for extraordinary prayer was attend-
ed

ed much better than usual. A considerable degree of solemnity appeared on the countenance of the assembly; and conversation, about this time, began to take place, on religious subjects, among a number, who had seldom, if ever, before, discovered any anxious concern about invisible and eternal realities.

An unusual religious attention, which had for some time prevailed in the *South parish* (Reverend Mr. Williams's) contributed, apparently, to the excitement and increase of the same attention among us. Application was soon made to the writer of this account, to preach an evening lecture in a private house, at an extreme part of his parish, where the greatest degree of attention prevailed. A sermon was accordingly preached from Acts ii. 37. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" About one hundred persons were present, and a very remarkable solemnity was manifested. Several exhibited evidence of very great anxiety and deep distress. The anguish of their souls, from a sense of their deplorable and ruined condition by sin, appeared almost intolerable. "A wounded spirit who can bear!" The assembly, at large, were seized with that surprise, admiration and solicitude, by the unusual and marvellous event, as made them unwilling to retire. At ten o'clock not a person had left the house; and the appearance was, that they would have remained the greater part of the night, had they not been admonished of the propriety of retiring, and pressed to a compliance.

From this period the attention spread with great rapidity, until it had reached more or less individuals, in about thirty families; the most of which were in the extreme part of the parish beforementioned; several were in the centre, and the rest promiscuously scattered in the other parts of the society. The consequence of this was, the establishment of an evening lecture in the meeting house, which was well attended, once a week, for several successive weeks; a weekly afternoon lecture in the same place, which continued for nearly a year, and a private meeting for prayer, reading the scriptures and sermons, and for religious conference, on Sabbath and Thursday evenings, which have continued, with but very little interruption, to the present time. The meetings on Sabbath evenings have for several months past been attended in two different parts of the parish, at the same time. In addition to the above, a meeting has been attended once in two months, for more than a year past, which is principally devoted to the reading of the scriptures, and prayer to Him with whom is the residue of the Spirit, that he would be graciously pleased to revive his own work among us, by renewed and copious effusions of divine influ-

ence, and that convictions and conversions might every where increase and multiply.

As to the complexion of these meetings, the writer is happy in having it in his power to say, from his own personal observation, that, although they have been attended mostly by young people, they have been conducted with much decency, and with great apparent seriousness and devotion; nor does he entertain a doubt that they have been productive, under the divine blessing, of much improvement in religious knowledge, and of the social and religious affections.

The most striking features and incidents of this attention deserve a more particular survey. The immediate subjects of it appeared to be awakened from a state of great moral stupidity, to a state of distressing alarm and anxiety about the concerns of their souls. They appeared sensible that they were in an unsafe, and even in an imminently dangerous, situation. Death, judgment and eternity were presented to their view in very lively, solemn and affecting colours. These appeared as events at once, awfully interesting, and near at hand; and, conscious that they were not prepared to meet them, they were the subjects of great distress; but, as yet, they did not appear to be under very clear or deep conviction of sin, or to have very correct ideas of the divine character, law, &c. Very soon, however, their eyes were opened clearly to see, and their consciences impressed to feel, that their carnal minds were enmity against God, and in no degree subject to his law; that they had never done any thing to good purpose for God, or for their own souls; but that, during the whole of their lives, they had been altogether barren under Divine cultivation, as to spiritual fruit. "O how great how numerous, how aggravated, have been our offences! How hard, how full of wickedness, are our hearts! Surely we are the chief of sinners; and we fear there is no mercy for us. Such were the views they entertained of themselves. Whence they were led to see, that the all holy and just God was displeased and angry with them; that the divine law condemned, and justly condemned them to everlasting ruin, and that, for every moment they were preserved from that dreadful doom, they were indebted to mere sovereign mercy. They appeared also to be clearly convinced, that the obstinacy of their wills, the perverseness of their dispositions, and the depravity of their hearts, were so great and deeply rooted, that everlasting destruction would be their future portion, unless almighty power and grace should interpose, to bow their wills, correct their dispositions, and renew their hearts; hereby preparing them unto future glory by Jesus Christ. In this situation some remained not more than four or five days, some ten, and others a longer time, before they obtained relief.

Having

Having passed through this furnace of trial, they gave hopeful evidence of a saving conversion of soul, by expressing reconciliation to God and his law, both with respect to precept and penalty. They appeared to rejoice that God was on the throne of the universe, and that they, and all creatures and things, were in his hands, and at his sovereign disposal forever. The gospel method of salvation appeared to be peculiarly pleasing to their minds, from the consideration, that it was eminently calculated to exalt God and the Saviour, and to abase the creature. At particular times, they appeared to have that view of their unworthiness and pollution, which filled them with ingenuous sorrow and the most pungent grief, and to sink them into deep humility and contrition. And at other seasons they, apparently, experienced that peace of conscience, and joy in the Holy Ghost, which it was impossible for them to express. They were visibly abstracted from the world, in a high degree. All its pomp, and vain amusements and pursuits, seemed to lose their power to charm, and to assume the most uninviting, and even repulsive, appearance; nor was it uncommon to hear them declare, that all the pleasure and satisfaction they had ever experienced in these things, were not to be compared with the pleasure and satisfaction they then enjoyed from religious considerations and devotional exercises.

The Bible seemed as a new book, where they saw wonders, and beauties, and glories, which before had never arrested their attention. Public worship they esteemed a new employment; and to worship God in the beauty of holiness, O how delightful, joyous and refreshing (at particular seasons especially) was it to their souls! A single sentence, and even a single word, spoken concerning the blessed God and Saviour, or the eternal world, appeared so full of importance, and fell upon their minds with that impressive force, as almost to overcome the powers of their nature. All who appeared to be the friends and disciples of Christ, they esteemed, judging from appearance, as their "Brother, their sister and mother." Towards impenitent sinners, or those whom they apprehended to be such, they expressed the most benevolent affections, and for their saving conversion to God they appeared earnestly to long, and fervently to pray. The prejudices and resentments which, before, they had entertained against any of their fellow men, seemed to them to be wholly gone—strangely gone! they found it a very easy and pleasant thing to exercise towards them a spirit of heavenly benevolence, and to extend a forgiving temper towards all who had injured or offended them; praying, with their compassionate Saviour, "Father, forgive them."

Thus

Thus a considerable number soon gave desirable evidence that they were renewed in the spirit of their minds; nor was it uncommon that they exhibited this evidence before they entertained any satisfactory hope that they were vessels of mercy. The love, which they expressed to God and their Saviour, did not appear to originate from a persuasion, that the divine perfections were engaged in securing their future happiness; but the intrinsic excellencies of the Divine Character were, apparently, the ground of their love and delightful contemplation.

Besides, the lively sense, which they appeared still to have of the sinfulness of their hearts, and the painful emotions of soul which this occasioned them, did not, in appearance, arise from slavish fear, or dread of future punishment, but from a view of the unreasonable and malignant nature of sin; from a consideration of its destructive tendency, in general, its hatefulness to the pure eyes of the Divine holiness, and its defiling influence upon their own souls. "O that we could love God with ardent, supreme and unabating affection; be wholly conformed to his blessed image; hate sin with a perfect hatred, and be entirely free from its dominion and influence!" Such appeared to be the desires and devout aspirations of their hearts. In a judgment of charity, it appeared that they were under the influence of that religious principle, which is pure and disinterested, seeking not its own.

It is further to be observed, that soon after the commencement of this religious attention, an unusual degree of seriousness and solicitude became visible on the countenances of people, generally, young and old. An uncommon spirit of inquiry was excited relative to the nature of religion, and the concerns of the soul. Many were disposed, not merely to hear conversation on these subjects, but to listen to it with eagerness and evident emotions of anxiety and solicitude of mind. The public worship of God was attended by greater numbers than usual, and their attendance was accompanied with a very noticeable solemnity, and engagedness to hear the word of life. Vain and corrupt conversation, profane cursing and swearing, intemperance and dissipating courses, in general, were checked, and, to a very considerable degree, suspended. In short, an external reformation of manners was a circumstance very evidently connected with the event under consideration.

To these things may be added, an increase of social or family worship, and a very considerable addition to the church. How many heads of families have, in consequence of this religious attention, been led to adopt the resolution of the pious *Joshua*, the writer has not ascertained. About fifty have made a public profession of religion, of which number, by much the greater part entertain a hope, that they became the subjects of
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the saving grace of God soon after the attention commenced. In this number are to be found persons of almost every intermediate age, between eleven and seventy-five years.

It is not presumed that no hypocrites or false professors may be included in the number; but, so far as the writer is able to judge from the general tenor of their conduct, it would favour of uncharitableness to impute their profession to base or unworthy motives. Their real character, however, is known only to the great Searcher of hearts. To him the decision is referred; and to him they are commended, with earnest entreaty that he would mercifully keep them from the pollutions of the world, and from every appearance of evil; that he would enable them to adorn the doctrine of God their Saviour in all things, by a prudent, circumspect, humble and holy deportment; that he would keep them from falling, and finally present them faultless, before the presence of his glory, with exceeding joy.

Besides those who have made a public profession of religion, several others entertain a hope that they "have passed from death unto life," and exhibit desirable evidence, that their hope is not the hope of the hypocrite or self-deceiver. May their hope, however weak and wavering, never make them ashamed! If well founded, it is devoutly to be wished that it may encourage them, without delay, to confess Christ before men, and lead them to an affectionate remembrance of him at the communion-table. O that frequent additions might be made to the church, of such as shall be saved!

In the above account it has been the object of the writer to make a fair and impartial statement of facts. Exaggeration and delusive colouring he has aimed to avoid, and to keep within the limits of sober truth; nor is he conscious of having been actuated by party considerations or sinister views. Persuaded that the religious attention, which has existed among the people of his charge, and which, in a desirable degree, still continues to exist, is to be traced to the intervention of the sovereign grace and almighty power of God, as its legitimate source, he humbly hopes that it has been his design, in the preceding narrative, to ascribe all the praise and glory to Him, who maketh his people willing in the day of his power. Earnestly praying that this communication may be "profitable for doctrine, for reproof, for correction and for instruction in righteousness" to his own people; and that it may be instrumental of exciting the friends of Zion to more fervent and importunate prayer to the Great Head of the Church, for general and copious effusions of Divine influence; he subscribes, their friend and servant in Christ Jesus,

JACOB NORTON.

Weymouth, April, 1803.

ON

ON DIVINE SOVEREIGNTY.

REVEREND SIR,

YESTERDAY I heard you preach on the doctrine of divine sovereignty. Generally I hear you with pleasure, but such discourses give me pain; they seem to represent God as the tyrant rather than the father of his great family. It would gratify me very much if you would give me your thoughts on the subject in a *free and familiar* style, without the pathos and awful solemnity of the pulpit, and perhaps profit

Your affectionate Parishioner,

DECIUS.

MY DEAR SIR,

I HAVE this moment received a line from you, desiring "a free and familiar" attention to the doctrine of divine sovereignty. I thank you: it is my happiness, as well as duty, to serve my affectionate people.

Whether God governs the world in the best manner has always been doubted by a part of mankind. Some persons have constantly suggested that he was "a hard master." He as uniformly has insisted that he did "no wrong;" that his conduct was "just" and "equal." Indeed there are so many mysterious events, that *knowledge* and *faith* are necessary to quiet our apprehensions; yet without satisfaction respecting the divine conduct there cannot be permanent peace of mind.

That God governs the world seems to be granted; whether he governs in a *sovereign* manner is doubted by many. But while they oppose it do they understand what sovereignty is? If any one govern according to his *own* judgment, his *own* wishes and pleasure, so far the government is sovereign. Whether God governs according to his own judgment, or the judgment of some other; according to his own pleasure, or the pleasure of some other being; can any reflecting mind entertain a single doubt? Does he not say, and do we not all believe him, "I will do all my pleasure?" This is proper and right, because it is a *wise* administration. "Shall any teach God knowledge?" "O, the depth both of the wisdom and knowledge of God!" Therefore he is styled "God only wise," or God who alone is wise. The wisdom of other beings is folly compared with his. He charges the angels with folly. And who, my friend, should govern, God, who alone has wisdom, or men or angels? And if he govern, shall it be in a sovereign manner, according to his own mind, or according to the wishes of men, or of angels charged with folly? Will not all *wise* men choose

choose the sovereign administration of God, because it is infinitely wise?

The *goodness* of God is an equal argument for his sovereign authority. He is "abundant in goodness." No good thing will he withhold from those who walk uprightly. He does "good to all." How abundant is his goodness to angels, to saints in glory, to all the works of his hand!

Will not every good being choose to have the universe and himself directed by infinite goodness? Is there one saint or angel of goodness, but will cheerfully subscribe to this? If any being beside God direct or influence events, it must be a being *less good* than God, therefore the direction will be less perfect.

It is also well for us that God governs the world in a sovereign manner, because he alone is infinitely *merciful*. "The Lord is *merciful* and slow to anger." "The Lord is *gracious*." He waits that he may be *be gracious*. He shows mercy not only to those now willing to receive it, but waits, and waits on those who repel his offers, that he may do them good hereafter. This ought to endear his sovereign administration to a guilty world; especially when they read of "the *riches* of his grace," and that he is "the God of *all grace*." He spoke in mercy to trembling Adam. Of the first gospel sermon God was the preacher, paradise the temple, and our first parents the hearers. He has been showing his mercy in every age, to the present moment. Thousands of thousands and ten thousand times ten thousand are now drinking rivers of mercy in the world above. "Bless the Lord, O my soul, and all that is within me bless his holy name."

Can you, my dear sir, oppose the *merciful* sovereignty of God? We are all under condemnation; God is under no obligation to save any one of the human race. We have no claim. It is wonderful to angels that any soul can be saved. It is just that all should be destroyed. It is not partiality, but mere benevolence, sovereign mercy, that some are made heirs of glory. Permit me also to say, I think the sovereignty of God *necessary*. It is unavoidable in the nature of things. If there be a world, it must be governed; if it be governed, it must be by God; if it be governed by God, he must govern in a sovereign manner; for no one else is able to govern it himself; no one is able to direct him how to govern it. Who can "teach God knowledge?" can sinners, can saints, can angels? There is therefore not only a *necessity* that God should govern, but that he should govern as a sovereign, or according to the counsel of his own will.

You will therefore, my friend, I hope, spontaneously reflect that all you enjoy is owing to the favour of God. You do not direct events. You have not carved your present portion. You cannot

cannot make a hair white or black; you cannot make a brother live. By the sovereign grace of God you are what you are. I hope you will also be impressed, by the remarks I have made, with the unreasonableness and wickedness of objecting against the decrees of God. If God governs according to his own mind, or in a sovereign manner, he must certainly *determine how* he will govern. It would be very unreasonable to expect a farmer or mechanic to labour in their callings without determining in what manner, without allowing them design and plan in their business. If God brings creatures into existence, he must determine what kind of creatures. If he bring men into existence, he must determine when, and where, and what their characters shall be, else all will be random and chance. If God saves a part of mankind, he must determine *how*, whether by the death of his Son, and the instrumentality of the gospel, or by some other means. If he saves men, he must determine how many and whom. He must choose them before the foundation of the world; he must write their very names in the book of life. He must have mercy on whom he will have mercy. To object against the doctrine of divine determination is to object against the *sovereign* authority of Jehovah; it is to object against all authority of God. Such an objection if allowed to operate would tear the Almighty from the throne of the universe as effectually as atheism itself.

The propriety and necessity of divine sovereignty ought to render us thankful to God for governing the world, for governing us. Instead of murmurs and complaints, the voice of praise should burst from every tongue. We ought to bless God for disposing things in a wise, good and merciful manner, because it is not only right but necessary. Accordingly Nebuchadnezzar, from the field of banishment, did "bless and honour him whose dominion is an everlasting dominion." Job in the furnace of misery spoke in the same style.

To conclude, my friend, the doctrine of divine sovereignty should make us and the world happy. A dreadful portion of the distress in this world, and of the torments in hell, rises from opposition to this doctrine. It is a happy article of our creed, when it obtains a cordial belief. If the world viewed it as they ought, it would excite confidence and joy. It would render them strong in divine consolation while weak in strength. Nothing is more calculated to sooth, support and ravish the heart, than this doctrine. If infinite, sovereign goodness, wisdom and mercy rule the world, we may all feel safe and happy. Deploring our own ignorance and errors, the thought that sovereign wisdom reigns, is like good news from a far country. Amazed and overwhelmed with the evils of the world, a view of infinite goodness on the throne is like the morn of liberty to the chain-

ed captive. Agonizing with a sense of guilt, faith in divine mercy is like the dawning of heaven to the departing faint.

Adopt then, my dear friend, the language of holy men, and say, "I will extol thee, my God, O King, forever and ever." Adopt the language of heaven, and in the sincere joy of your heart say, "Unto him that sitteth on the throne, and unto the Lamb, be glory forever and ever;" and "Amen" subscribes

Your affectionate Minister,

EUSEBIUS.

CONVERSION OF A FEMALE.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

SHOULD you judge the following narrative of a late hopeful conversion, calculated to arrest the attention of the careless and secure, to alarm the hypocrite, to animate and quicken the friends of Zion, and to advance the interest of the Redeemer's kingdom, you will please to make it public.

Yours, &c.

SILAS.

A RELIGIOUS attention had existed for the space of five or six months, in the town of —, before the subject under consideration manifested any evidence of solicitude about the concerns of her soul.

Mary, (for so we shall call her name) during this period, so far from thinking favourably of the attention, fixedly opposed it; treated it with lightness and contempt; neglected to attend conference meetings, and studiously avoided conversation with those who were, apparently, under the convincing operations of the Divine Spirit, or who had hopefully become the subjects of a saving change of heart. And to this may be added, that she habitually neglected the public worship of God, on the Sabbath. Thus she continued for several months, with great obstinacy, to reject the counsel of God, and to put far from her eternal life.

But O, how mysterious, how wonderful and gracious, were the designs of Divine Providence! At a time when she appeared proof against all serious impressions, God was pleased, in a very sudden and surprising manner, to tear away, if I may so

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Speak,

peak, the thick veil which had been upon her heart, to open her eyes to see its sinful deformity, and to fill her soul with pungent and inexpressible anguish.

By request, the writer of this article made her a visit; he found her in very deep distress, and, to appearance, under a clear and strong conviction. She expressed herself, at this interview, to the following effect: "I have heretofore been the most ignorant and stupid being that ever lived. The one thing needful, the care of my soul, I have altogether neglected. I have been astonishingly unmindful of God; and the solemn realities of eternity I have banished from my mind. Thus have I lived, all my days, to the present time. But God has seen fit to reprove me, to set my sins in order before mine eyes, and to shew me my ruined and deplorable condition. I can assign no secondary reason or cause of this sudden and surprising event. It took place at a time, and in a manner, altogether unexpected and unaccountable. Nothing that I had done, nothing that others had said or done, has opened my eyes and filled my soul with that anxiety and distress which I now feel. O my heart, my hard and sinful heart! It is full of sin—full of every kind of pollution. Never was there so great a sinner. My sins appear too great to be forgiven. It seems as if there could be no mercy for me. I deserve none. Everlasting burnings are my just due, and I cannot but wonder, that God has kept such a wretch so long out of hell. What shall I do? O, what shall I do!"

After addressing the throne of grace in her behalf, and conversing with her in a manner the writer thought suitable to her situation, he left her, apparently somewhat more composed, but without any real relief.

Soon after, making her another visit, he found her much in the same state of mind as before. Her distress, however, did not appear altogether so great; but her conviction seemed to be more clear and deeply fixed. He endeavoured, at this time, to convey to her mind as forcible and correct ideas, as possible, of the nature, the magnitude, and dreadful consequences, of sin; and of the nature, reasonableness and necessity of repentance towards God, and of faith in the Lord Jesus Christ; and of her obligation immediately to repent and believe, or to become a new creature.

He endeavoured also to elucidate, and impress upon her mind, the following things;—that the merciful provision of the Gospel is abundantly sufficient for all who are but disposed to avail themselves of it; that the greatness of her sins would be no obstacle to the everlasting salvation of her soul, were she but willing to accept that salvation, freely offered to her in the gospel; that all things were ready for her pardon, safety, and

and eternal happiness; that, should she perish, she could have none to blame but herself, and therefore, that all delays and excuses, with respect to compliance with duty, were very dangerous and unspeakably criminal; and, in fine, that since God had come near to her, by the convincing operations of his Spirit, her criminality would awfully increase, should she continue to resist his strivings, and that her situation would become unspeakably more dangerous and deplorable than it ever had been, should she grieve the Spirit to depart from her.

To these observations she listened with eager and anxious attention, and appeared to be affectingly convinced, that these things were really so. On taking leave, she pressed the writer to call upon her again, as soon as might be convenient.

A few days after, he accordingly renewed his visit, and found her, comparatively, in a calm and tranquil state of mind; she expressed, however, no hope that she had experienced a saving change of heart. Her greatest anxiety seemed to arise from an apprehension, that her conviction was wearing off, and that she should be left of God, to relapse into her former state of stupid security; yet she appeared to have a clearer view of the nature of sin; of her own unworthiness, and the awful plague of her heart, than she had ever before manifested.

Being particularly interrogated with respect to her views and exercises, the following is the substance of the answers which she returned:—"I appear to myself the most vile, abominable and loathsome of the human race. I can think of no person, however profligate and abandoned, who does not appear, in comparison with my own character, amiable and pure. Nothing in the universe appears so deformed and odious as my own sinful heart. I loathe and abhor myself. But, as much as I discover of the deformity and vileness of my heart, I know that God discovers a thousand times more than I do. He knows my heart, altogether. All its lurking wickedness is fully exposed to his omniscient view. I am sensible that I can hide nothing from him; and I think I would not were it in my power. Although God hates sin with a total hatred, yet I would not hide any of my sins, great and numerous as they are, if I could do it.

"Sin is so abominable and loathsome, it is reasonable and fit that God should hold it in the highest degree of abhorrence. It is perfectly right that God should hate and abhor my wicked heart, my wicked character, my wicked self. As a sinner, as the vilest of sinners, I know that God must oppose me, and set his face against me; and nothing can be more reasonable than this. I do not wish it were otherwise. How can I desire that the all holy God should approve and love that which, even to me,

me, a poor miserable sinner, appears so loathsome and hateful ! I ought not to be such a creature as I am. God requires me to hate every evil and false way, to love him, at all times, and with all my heart and soul, and even to be perfect, according to my capacity, as he is perfect. This requirement, I know, is reasonable, nor do I wish it were abated, although I am sensible that I am continually exposing myself to everlasting destruction, by disobedience.

"The divine law condemns, and justly condemns me to hell for every transgression. How really then do I deserve that dreadful place of torment, for my sins, which are so numerous and so horrible ! And, should everlasting destruction be my final doom, I know it would be just. God's throne would be guiltless, and my mouth must be stopped.

"O the dreadful end of the ungodly ! I know not but that end will be mine. I am in God's hand, and he can and will do with me as seemeth him good. I know that I can neither flee from him, nor alter his determinations. His counsel will stand, and he will accomplish all his pleasure. It is my duty to say, Amen, and I think I can say so. The Judge of all the earth will do right ; let his will therefore be done. Should it seem good in his sight to visit me with pain, sickness and grievous afflictions, and even to strip me of my dear children and of all my other worldly comforts, it appears to me that I could willingly submit. I desire to make no terms or conditions with God, but to refer myself and all that I have, without reserve, to his disposal forever."

Such were, apparently, the views and exercises of *Mary*. The writer has not aimed at confining himself to the exact mode by which she conveyed her ideas ; but he has endeavoured to make a just statement of the sentiments which she communicated.

It may here be worthy of remark, that although she expressed an ardent desire to be renewed in the spirit of her mind ; to be rid of her hard and sinful heart, and to see and realize things of a religious nature, as she supposed good people did, yet she did not appear to apprehend that this was then, in any measure, her case.

It may be important also to add, that previous to this period she had heard but very little conversation on the subject of experimental religion, and had been greatly inattentive to, and ignorant of, religious subjects in general. What she expressed seemed to be eminently the result of divine teaching.

Whether she were, at that time, a subject of true religion, or whether this be now her happy situation, the writer of these memoirs will hazard no peremptory decision. But admitting that she did express her religious views and feelings, with simplicity of heart, he would ask, whether she must not have been,

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in an eminent degree, under the influence of that religion "which seeketh not her own?" He would also query whether the temper which she manifested be not necessary in order to see and enjoy God? and, if so, whether there be not much reason to apprehend, that most men are strangers to the true spirit and power of the Christian religion, and even many, who are the professors of it?

But if the experiences of *Mary* were but the wild vagaries of fanaticism, or if they were not the legitimate effects of the operations of that Spirit, whose office it is to "convince of sin and of righteousness," it is his heart's desire and prayer to God, that he might be led into the knowledge of the truth, respecting this subject.

Massachusetts, April 1, 1803.

SUMMARY CHARACTER OF A MINISTER.

A YOUNG man, expecting to continue in a city for a season, requests an acquaintance of his to give him the character of a clergyman, whose ministry he had been advised to attend; which he did in the following summary manner:

The Rev. Mr. A, Sir, appears to have the interest of religion very much at heart, and upon all proper occasions discovers a most zealous spirit. He is a laborious, fervent, faithful preacher of the doctrines of the cross.

He frankly acknowledges to his friends, that he does not bestow much thought, or time, upon correctness of style, or composition, but aims to convey his sentiments in that *plain* language which is best calculated to reach the consciences, and warm the hearts, of his hearers.

His mind, deeply impressed by the importance of the truth he delivers, the eternal concerns of the attentive multitude who surround him, produces those gestures of body, that sweet expression of countenance, that elevation and cadence of voice, which, *though undesigned by him*, add energy even to truth itself; which comes like thunder to the trembling sinner, and melody to the listening believer.

And what adds greatly to his usefulness as a minister is, his meekness, his gentleness of spirit; his unshaken firmness in the cause of the Redeemer; that agreeable deportment as a member of society, and that conversation, which become the gospel of Jesus Christ.

H—.

DEATH

DEATH OF DR. FOSTER.

Extract from a Letter written by a respectable Presbyterian Minister in Newyork to his Correspondent, Nov. 1798.

IT will grieve you to be informed, that your worthy friend, Dr. Foster,* pastor of the first Baptist Church in this city, is gone to his eternal rest. He was a friendly, amiable man, a faithful and laborious minister of the New Testament, a warm advocate for the peculiar and most precious doctrines of the Gospel, an important member of our Missionary Society, and a pastor whose loss will be felt with peculiar severity by the church to which he ministered. He died the beginning of September last of the yellow fever, which for more than two months raged in our city, and swept off more than two thousand of our citizens. Dr. Foster was the only clergyman who died of the disease.

ACCOUNT OF THE CONVERSION OF TWO JEWS TO CHRISTIANITY.

THEY became acquainted with the New Testament, and by reading this divine book they both felt an uncommon attachment to the person of Jesus of Nazareth.

The opinion of one was, Jesus was a great man, because he dared openly contradict the Pharisees, who cast a veil over the law of God, and defended their own precepts to the injury of the true faith.

The other's opinion was, that Jesus was a minister worthy of great esteem for his excellent morals; chiefly, for his command, *Love your enemies*. Both formed a favourable opinion of the person of the Redeemer, but still doubted his being the Messiah. Comparing, with great attention, the Old Testament with the New, they both concluded the Old Testament to be defective without the New; and that the New Testament was a clear completion of the Old.

Respecting the Saviour, they were still doubtful; and chiefly because he himself complained, as he hung on the cross, that God had forsaken him; whereas they thought God neither would nor could forsake the true Messiah.

Being

* Dr. Foster was a native of Danvers, Massachusetts.

Being oppressed with this burden, and not knowing how to obtain satisfaction, they resolved to go *once* to the Christian church ; which they did : when the passion of Christ, particularly his exclamation on the cross, Eloi ! Eloi ! &c. was the subject of discourse.

They now perceived, the cause why Jesus was then left in his sufferings was, that he then made his soul an offering for sin, for the sins of his people. The consequence was, they acknowledged him to be the Messiah, and expressed a desire to be instructed in the doctrines of Christianity.

Two ministers of the gospel, members of a missionary society, interested themselves on their account, and gave them every necessary instruction. The consequence of which was, that they both made a confession of the Christian faith, and were baptized, the day of the Feast of Tabernacles among the Jews.

These ministers taught them, that the Christian religion is in reality the same as the religion of Abraham, but more clearly displayed ; that God in the time of Abraham revealed himself by promises and predictions, but has now revealed himself by his Son, our Lord Jesus Christ ; in whom he will be acknowledged, trusted and obeyed.

They were glad to hear that the God of Abraham was the God of the Christians, and that they believed in the same God as did the Jews.

Being asked whether it displeased them to hear the Son of God and the Holy Spirit mentioned in the Christian belief, they answered, No ; because they found that the Son of God, and the Holy Spirit, were plainly mentioned in the Old Testament.

They said they readily accepted the gospel doctrine of the justification of a sinner before God, through faith, without the works of the law.

When one of them was asked, by a Jew, if he was turned atheist by being a Christian, he answered, that he still believed in the God of Abraham, and *with Abraham's faith* ; but he rejected and forsook the traditions of men only.

Being asked whether he still made use of those bodily mortifications which he once considered as an essential in his religion ; his answer was, No ; that he needed them in the time when he was an unenlightened Jew, but that since he was a Christian he had found by experience the fulfilment of that holy and blessed promise, *I will write my law in their hearts.*

THE GOOD MAN.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

THE following fragment may, perhaps, be useful to some of your clerical readers. If you so judge, permit it to fill a chasm in your Magazine. H—.

THE Rev. Mr. — appeared to those, who were so happy as to be acquainted with him, to be eminently indebted to divine grace. His great object was, to instruct the ignorant, to reclaim the vicious, to convert sinners from the error of their way, to bring back the wandering, wretched prodigal to his God, and to comfort and build up the Lord's people in the most holy faith. To the poor he was condescending and beneficent; who looked to him as their benefactor, loved him as their father, and revered him as their guide. He not only gave them the meat that perisheth, but was anxious to feed them with that which endureth to everlasting life.

Not content with frequently preaching to his beloved flock, he distributed *small religious Tracts* among his young people, which were designed to call off their attention from those books which are calculated to drown men in eternal perdition; and to impress their minds with those truths, which, if they cordially received, would make them wise unto salvation.

The friends of Zion, thus improving their time, their talents, their property and their influence, must render themselves, in the view of all good beings, respectable, and highly honourable. In such acts of piety, great must be their felicity, and sure their reward.

To disseminate *little* books, containing the momentous, eternal concerns of the souls of men, would be the most probable barrier to prevent the present flood of destructive publications deluging the world in fatal delusion. Yes, should that benevolent plan be immediately adopted, perhaps we should be the spectators of as pleasing a conflagration as Paul witnessed at Ephesus, *when they brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.*

And why this destruction of novels, plays, profane and old wives' fables, &c.! Let the sacred page answer: *So mightily grew the word of God, and prevailed.*

For

For the Massachusetts Missionary Magazine.

QUESTIONS TO EXERCISE THE MINDS OF CHILDREN.

1. **S**UPPOSE a child, while walking the street, to find a five dollar bill : What ought to be his first feelings ?
2. Ought he first to be sorry, or glad, because he has found the money ?
3. Why ought he to be sorry, and why glad ?
4. What ought he to do with the bill ?
5. What is it, in such a case, for a child to do to others as he would have them do to him ?
6. Will not conscience tell ?
7. Is not every good child's conscience a little Bible ?
8. Does not the good conduct of children afford them more real satisfaction and enjoyment than all their play and diversion ?
9. What pleasure or enjoyment is equal to the testimony of a good conscience ?

CHARACTER OF DR. ERSKINE.

THE following account of the Death, and Character, of Dr. ERSKINE, was communicated to the Editors by the Rev. Dr. MORSE.

When worth like his departs, the World must feel the loss.

LETTERS from Scotland, lately received, announce that the death of this truly eminent and pious divine happened on the 19th of January last. A manuscript extract from a discourse delivered by the Rev. Dr. JOHN KEMP,* on the 30th of the same month, enables us to lay before the public for their benefit, and for the information of the numerous correspondents and friends of the Doctor, the following interesting

SKETCH

* For above twenty years Dr. Kemp was the intimate friend and acquaintance of Dr. Erskine. "What I know (he says) from personal observation, and have learned from undoubted authority, that, and that only, shall I declare."

SKETCH OF HIS LIFE AND CHARACTER.

DR. ERSKINE was born June 2d, 1721. He descended from one of the most respectable families in Scotland. "His father, eminent for talents as a Lawyer and Professor of Law, became still more eminent by his valuable publications, which are universally regarded in our Courts of Justice, as of the highest authority.

"By birthright Dr. Erskine was entitled to a very considerable patrimonial estate. His bodily constitution was, from the beginning, delicate, and his stature small and slender, but his mind was strong and vigorous, acute and active; his thirst for knowledge insatiable, and his memory singularly retentive.

"His mind, impressed with a deep sense of piety, was early turned to Theology, as his favourite study; but law was the profession for which he was intended by his family. Accordingly, at the close of his collegiate course, he entered upon the study of law, in which he made very considerable progress. To his proficiency in this science has been justly ascribed much of that subtilty of discrimination, and accuracy of reasoning, for which he was distinguished. But, notwithstanding his fair prospects of eminence in a profession which was deemed by his friends best suited to his rank in society, as well as to the advancement of his fortune, his mind was still fondly turned to Divinity, and he at length obtained the reluctant consent of his family, to attend exclusively to that profession. After spending the usual number of years in diligent preparatory studies, he obtained a license to preach the Gospel, from the Presbytery of Edinburgh.

"Among his first appearances in the pulpit, he preached from a text which was thought peculiarly applicable to his own character and circumstances—"I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness."

"In May, 1744, at the age of twenty-three, he was ordained Minister of Kirkintilloch, a country parish in the Presbytery of Glasgow; thence he was removed, in 1753, to the collegiate Church of Culrofs; thence, in 1758, he was called to be one of the ministers of Edinburgh, first of the 'New-Gray, Friars,' afterwards, in 1767, of the collegiate Church of the 'Old-Gray, Friars,' where, with much fidelity and acceptance, he continued regularly to officiate, till the increasing infirmities of old age obliged him, reluctantly, to retire from the duties of the pulpit.

"As a preacher, no man ever spoke with more earnestness and fervour, nor conveyed to his hearers a stronger impression of the deep-felt power upon his own mind, of the sacred truths which he delivered to others. His manner was not graceful, nor was his pronunciation governed by modern rules; he spoke with

with unaffected simplicity, in the accent and manner to which he had been accustomed from his youth. But the good sense with which he never failed to speak upon all subjects; the solidity and acuteness of his expositions of Scripture; the poignancy of his remarks upon life and manners; and the general importance and interesting nature of the doctrines which he delivered, commanded the attention, and reached the hearts, of his numerous hearers. For many years no preacher was ever more admired, or attended with more crowded audiences. The hearers of Dr. Erskine forgot his trifling defects, forgot even the preacher himself, and attended only to the sacred truths which flowed from his lips.

“ In an intimate and extensive acquaintance with Scripture, few, if any, of his brethren of the present age could compare with him; and as a *Lecturer* he eminently excelled.

“ Thoroughly acquainted with the whole system of evangelical doctrine, in all its harmony of parts, his sermons on the grand subjects of faith were explicit and perspicuous. His object never was to exhibit *himself*, to excite admiration, or extort applause, but in all the simplicity of plain, though ardent and energetic, language, to convey instruction to the understandings, and deeply to impress the hearts, of his hearers. In the application of the doctrines, facts and precepts of Scripture, to the widely diversified characters of mankind, and the regulation of human conduct, he was exceeded by none. He was deeply versed in that science which has the heart of man for its object. He could pursue it into its intricate mazes and windings, and address himself with the happiest effect to all the diversities of character and conduct.

“ In conducting the devotional parts of worship, whether in public, or private social meetings for religious purposes, the earnestness of his manner and tone of voice, the felicity of his expressions, and particularly his happy adaptation of those of Scripture to the occasion, rendered him in this, as in many other respects, a model to all his brethren in office. Of what he was, both as a divine and a preacher, the world is able to form some judgment from the few of his compositions which he was persuaded to publish. Unfortunate it was that his extreme modesty, and his disposition ever to prefer others to himself, prevented his giving more of them to the press. Whether another volume of his Sermons, on practical subjects, which he intended, can now be prepared for publication, cannot yet be ascertained. But from those sermons which have already appeared, men of taste and discernment will perceive, amidst great neglect of ornament, much sound sense, and much interesting and important truth, conveyed in a plain, perspicuous, manly style.

“ In

“ In the private duties of the pastoral office, no man was ever more faithful and laborious, than the good man of whom I am speaking. In visiting the sick, especially, he was most assiduous; and in this branch of duty he eminently excelled. The uncommon tenderness and sensibility of his heart; his extensive experience of personal and domestic distress; his intimate knowledge of the human heart, and of the topics best adapted to soothe and direct its feelings in affliction; and the singular delicacy of his manner and address; all concurred to render his visits a much valued cordial in every house of mourning.

“ As a member of the ecclesiastical courts, though he had not very often the good fortune to side with the majority, yet upon all occasions he failed not to deliver his own sentiments with manly freedom, and generally spoke with so much good sense, and acuteness of argument, as failed not to command the attention and respect of all who heard him.

“ Shall I speak of Dr. Erskine as a scholar? When you reflect upon the original quickness of his powers of perception, and the strength of his memory, and are informed that during the whole course of a long life he was an indefatigable student, you may well believe that his erudition was various, extensive and profound. Such was his constant thirst for knowledge, that even in old age it suffered no abatement; and till within a very few hours of his death, his studies were continued.

“ Besides what are usually called the *learned* languages, in each of which he excelled, he read most of the modern ones, which contained books of character in science, particularly in Theology. The German he acquired with astonishing celerity, at an advanced period of life, for the sake of the various and important literary information, which a multitude of books in that language contain. One thing remarkable in Dr. Erskine was, the uncommon rapidity with which he read. As his acquaintance with many subjects of literature was extensive and intimate, he seemed to catch the sense of an author almost intuitively while he turned over the pages of a book; yet such was the comprehensiveness of his mind, and the tenaciousness of his memory, that all that was new and important in it, he could compendize and rehearse with astonishing readiness and fluency, for the information of others. In the exercise of this uncommon and invaluable talent he was most useful and entertaining, particularly to his younger brethren. Often they applied to him for information concerning new books (for his reading was exceedingly various) and they seldom failed of receiving instruction and delight.

“ Time would fail me were I to attempt a rehearsal of what I knew and am happy to recollect of Dr. Erskine, as a Christian, a friend and a companion. Deep, heartfelt, uniform piety

ty was the reigning characteristical feature of his mind. It appeared, not in loud, ostentatious displays, nor in the solemn services of religion merely; it was manifested in the whole tenor of his uniformly sensible, nay, even in his most cheerful, conversations. So great was the universal persuasion of this, and such was the veneration in which he was held in all companies, that the man would have been deemed brutish, and would have been tolerated in no society, however licentious in principle or practice, who would have dared to utter an unbecoming expression in his presence.

"But while he thus commanded respect by the known piety and purity of his mind, no man was more remote from a forbidding formality or austerity of manners; he was ever cheerful, social, and often facetious. His various and extensive reading, his ample knowledge of facts and characters, and his accurate recollection of them, furnished him with anecdotes and observations suited to every occasion, and which with equal precision and vivacity he communicated. 'His speech was always seasoned with salt, ministering grace to the hearers.' No man ever more completely united the piety of the divine, and the erudition of the scholar, to the politeness and urbanity of the gentleman. But what in a peculiar manner endeared this amiable man to those who intimately knew him, was, the generous warmth and sensibility of his heart. With the tenderest concern he took part in whatever interested his friends, and sympathised in all their feelings. He literally wept when they were in affliction, and with heartfelt satisfaction rejoiced in all their prosperity.

"So feelingly alive was he to acts of kindness shewed to himself, that he was at loss for terms by which to express his gratitude, when he discovered even a disposition in any one to oblige him. His attachment to his friends was unalterable, and nothing but proof of unworthiness could detach his regard from those on whom he had once bestowed it. After this it is unnecessary to add, that he was the tenderest of husbands, of parents and masters.

"Few men ever endured more frequent or more severe domestic afflictions. Of many children whom he buried, some were cut off at an early age, but some were grown to full maturity, and were the comfort of his life and the staff of his old age. It was impossible that any man could feel more acutely under these severe trials; yet no man ever exhibited a more striking display of patience and Christian fortitude in bearing them.

"If I were to begin to speak of Dr. Erskine's enlarged benevolence and his unwearied zeal to promote the best interests of his fellow creatures, I should not know when to have done. His ample fortune he seemed no otherwise to enjoy, than as he employed it in doing good. His liberality to the indigent
flowed

flowed in an unceasing stream. But the most prominent feature of his benevolence was, his concern for the interest of religion among his fellow men, and his active zeal to promote its advancement both at home and abroad. This was a flame which burned in his bosom, with unceasing vigour, to the end of his days.

“For many years he acted with uncommon diligence and exertion as one of the Directors of ‘the Society in Scotland for propagating Christian Knowledge;’ and when no longer able to attend their meetings, he still took a peculiar concern in their affairs. To the end of his life he was consulted in that branch of their business which related to America. His correspondence with learned and eminent Divines in the United States of America, Holland and Germany, was extensive and frequent. Few, of course, among his contemporaries were possessed of so accurate a knowledge of the state of religion in different parts of the world. Many books from his ever well furnished library he sent to his correspondents abroad; many he purchased for that end; and not a few he sent, from time to time, to clergymen in remote parts of his own country, whose libraries were but scantily supplied, and who had little access to books elsewhere. To hear of the labours and success of faithful ministers of Christ, was his peculiar delight.

“But though thus eminent for talents, literature and usefulness, and though no man ever enjoyed more universal and unqualified respect from the public, yet no man was ever more humble in mind, or unassuming in manners, than Dr. Erskine. His great aim was, to be a follower of Him who was meek and lowly in heart.

“I have given but a few traits of the character of the amiable and excellent man whose death we now deplore; but from these few may be formed some idea of his superior worth, and of the loss which his family, his friends and the church have sustained by his removal. But let us not forget the thanks we owe to the Supreme Disposer of all events for having spared him so long, to exhibit a bright pattern of virtue to a degenerate age. Let us bless God on his own account, that, notwithstanding much bodily weakness, his mind retained to the last the full, unclouded use of all its powers, and that the peace of his last days was interrupted by no long continued sickness or acute bodily pain. Never did a good man, prepared for heaven, take his departure from earth in circumstances more devoutly to be wished. At nine o’clock in the evening he read and studied in a book of Theology in the German language; at the usual hour he retired to rest. Before four o’clock next morning, without one convulsive pang or groan, he fell asleep, to awake only in those blessed realms where ‘they that
be

be wise, shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

EXTRACT FROM A LETTER,

Dated BLUEHILL, (Maine) April 12, 1803, to one of the Editors of the Massachusetts Missionary Magazine.

REV. SIR,

WE hope unremitting attention will be paid to have the work truly valuable; that the matter may be such as will abundantly subserve the interest of Zion. We wish abundant success upon the enterprise. May the blessing of God attend it. O that the work of reformation may still proceed, and be an abundant source of joyful information to be conveyed by your successive pages!—A considerable display of divine grace has been witnessed this Spring in Penobscot. A few mercy drops have been let fall upon us.

Yours, in the Gospel of Jesus Christ,

JONATHAN FISHER.

P O E T R Y.

DELIGHT IN GOD.

By the Rev. JOHN FAWCETT, A. M.

PARENT of good! thy works of might
I trace with wonder and delight;
Thy name is all divine:
There's nought in earth, or sea, or air,
Or heav'n itself, that's good or fair,
But what is wholly thine.

Immensely high thy glories rise;
They strike my soul with sweet surprise,
And sacred pleasure yield;
An ocean wide without a bound,
Where ev'ry noble wish is drown'd,
And ev'ry want is fill'd.

The riches of thy matchless grace,
Display'd in my Redeemer's face,
Attract my wond'ring mind:
Here wisdom, love and mercy meet,
In all their various rays complete,
With truth and justice join'd.

To

To thee my warm affections move,
 In sweet astonishment and love,
 While at thy feet I fall :
 I pant for nought beneath the skies ;
 To thee my ardent wishes rise,
 Thee, my eternal all.

Were I depriv'd of all below,
 If thou thy gracious smiles bestow,
 I should be richly blest :
 Thy love is my unfailing store ;
 In darkness I thy light implore,
 To set my heart at rest.

This all my gloomy path shall cheer,
 And banish ev'ry painful fear,
 That can my soul invade :
 Should earth and hell against me join,
 The beamings of thy love divine
 Would give me sov'reign aid.

What shall I do to spread thy praise,
 My God, thro' my remaining days,
 Or how thy name adore ?
 To thee I consecrate my breath :
 Let me be thine in life and death,
 And thine for evermore.—

And thro' a blest eternity,
 I'll raise an humble song to thee,
 In yon divine abode.
 O, hasten on the happy day ;
 Ye tedious hours, fly swift away,
 And bring me to my God.

THE Editors are sensible that the reader, from the title of our Magazine, had a right to expect, in this number, a particular account of the state of the Society with respect to its funds, the number of missionaries employed, the success of their efforts in promoting the cause of the Redeemer, &c. But as our missionaries have not returned, we must defer the gratification of our friends till they receive the second number.

We do also acknowledge the receipt of a very interesting communication from the Rev. Mr. Smith, of Hollis, giving "an account of the late work of Divine Grace among his people ;" which will have a place in our next.

THE
MASSACHUSETTS
Missionary Magazine.

BIOGRAPHY.

The Character of Bishop LEIGHTON, taken from Bishop Burnet's History of his own Times.

BISHOP LEIGHTON was the son of Doctor Leighton, who wrote "Zion's Plea against the Prelates." He was educated in Scotland, and was accounted a saint from his youth.

He had great quickness of parts, a lively apprehension, with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew, and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed with the highest and noblest sense of divine things that I ever saw in any man. He had no regard to his person, unless it was to mortify it by a constant low diet, that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did himself. He bore all sorts of ill usage and reproach like a man that took pleasure in it. He had so subdued the natural heat of his temper, that in a great variety of accidents, and in a course of twenty-two years intimate conversation with him, I never observed the *least* sign of passion but upon *one single occasion*. He brought himself into so composed a gravity, that I *never* saw him *laugh*, and but *seldom* smile. And he kept himself in such a constant recollection, that I do not remember that ever I heard him say *one* idle word. There was a visible tendency in all he said to raise his own mind, and those he conversed with, to serious reflections. He seemed to be in a perpetual meditation. And, though the whole course of his life was strict and ascetical, yet he had nothing of the sourness

of temper that generally possesses men of that sort. He was the freest from superstition, of censuring others, or of imposing his own methods on them, possible; so that he did not so much as recommend them to others. He said, there was a diversity of tempers; and every man was to watch over his own, and to turn it in the best manner he could. His thoughts were lively, oft out of the way and surprising, yet just and genuine. And he had laid together in his memory the greatest treasure of the best and wisest of all the ancient sayings of the heathens, as well as Christians, that I have ever known any man master of: and he used them in the aptest manner possible. His preaching had a sublimity both of thought and expression in it. The grace and gravity of his pronounciation was such, that few heard him without a very sensible emotion: *I am sure I never did.* His style was rather too fine: but there was a majesty and beauty in it that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago. And yet with this he seemed to look on himself as so ordinary a preacher, that while he had a cure he was ready to employ all others: and when he was a bishop he chose to preach to small auditories, and would never give notice beforehand. He had indeed a very low voice, and so could not be heard by a great crowd. While he preached up a more excellent rule of life than seemed consistent with human nature, his own practice did ever outshine his doctrine.

Bishop BURNET, near the close of his *Pastoral Care*, says, "I have now laid together with great simplicity what has been the chief subject of my thoughts for above thirty years. I was formed to them by Bishop Leighton, who had the greatest elevation of soul, the largest compass of knowledge, the most mortified and heavenly disposition, that I ever yet saw in mortal; who had the greatest parts as well as virtues, with the most perfect humility, that I ever saw in man. For that pattern which I saw in him, and for that conversation which I had with him, I know how much I have to answer to God. And though my reflecting on that which I knew in him gives me just cause of being *deeply humbled* in myself, and before God; yet I feel no more sensible pleasure in any thing, than in going over in my thoughts all that I saw and observed in him."

Dr. DODDRIDGE, who spent much time in examining and transcribing Leighton's manuscripts, bears the following testimony to the excellence of his character and writings:—

"The delight and edification which I have found in the writings of this *wonderful man*, (for such I must deliberately call him,) would have been a full equivalent for my pains, separate from all prospect of that effect which they might have upon others. For truly I know not that I have ever spent a quarter
of

of an hour in reviewing any of them, but, even amidst that interruption which a critical examination of the copy would naturally give, *I have felt some impressions which I could wish always to retain.* I can hardly forbear saying, as a considerable philosopher and eminent divine said to me in a letter long ago, and when my acquaintance with Leighton's works was but beginning, 'There is a spirit in Archbishop Leighton I never met with in any human writings, nor can I read many lines in them without being moved.'

"Indeed, it would be difficult for me to say where, but in the Sacred Oracles, I have ever found such heart-affecting lessons of simplicity and humility, candour and benevolence, exalted piety, without the least tincture of enthusiasm, and an entire mortification to every worldly interest, without any mixture of spleenetic resentment. Nor can I ever sufficiently admire that artless manner in which he lays open, as it were, his whole breast to the reader, and shows, without seeming to be at all conscious of it himself, all the various graces that can adorn and ennoble the Christian. And hence, if I mistake not, is that wonderful energy of his discourses, obvious as they seem, unadorned as they really are, which I have observed to be owned by persons of eminent piety in the most different ranks, and amidst all the variety of education and capacity that can be imagined. As every eye is struck by consummate beauty, though in the plainest dress, and as the sight of such an object impresses much more than any laboured description of complexion, features or air, or any harangue on the nicest rules of proportion; so, in the works of this *great adept in true Christianity*, we do not so much hear of goodness, as see it in its most genuine traces; see him as a living image of his Divine Master, (for such indeed his writings show, I had almost said, demonstrate him to have been) by such internal characters, as surely a bad man could not counterfeit, and no good man so much as suspect."

It is wished these quotations may excite many to peruse the writings, and imitate the character, of the excellent Archbishop.

RELIGIOUS CONFERENCE.

[Continued from Page 14.]

CONFERENCE II.

On the Moral Attributes of God.

Clerus. **A**S we ascertain the character of God by ascribing to him in an infinite degree those excellent qualities and attributes which pertain to creatures, we necessarily make

make a distinction between his natural and moral perfections. For we cannot denominate the mere intelligence and power of man moral. Human reason is manifestly a natural faculty to ascertain and point out the respective qualities of different objects. This and correspondent offices comprise the province of reason, judgment and the moral sense. For conscience is but reason employed about moral subjects. The power of man differs from his reason, because, instead of consulting, it externally executes the dictates of reason. In a word, it is the office of reason to perceive and determine, and of human power to effect. Hence, as some intelligent, vigorous men are the subjects of wicked hearts, and as others possess good hearts, who are the subjects of weak minds and bodies, we are compelled to discriminate between natural and moral faculties. The reason and bodily strength of man are natural faculties, and the exercises of his heart are moral. In the same manner, with reverence, we make a distinction between the natural and moral perfections of God. For though the knowledge and power of God are connected with benevolence, in *other* agents these faculties are connected with malevolence. Having premised the distinction between natural and moral attributes, we now recur to the question before the conference.

What evidence does the light of nature furnish in favour of God's goodness or moral rectitude? Though we may fail in our attempt to adduce it, the volume of nature undoubtedly contains evidence in favour of the divine goodness. We neither assert the sufficiency of nature's light, nor dispute the necessity of inspiration, to recover apostate man. For it is manifest that the light of nature is insufficient, and that special revelation is necessary, to effect this gracious purpose in a consistent manner. We only plead that the moral perfection of God is evinced by the volume of nature.

Every informed person will grant that God is invariably the same, without the least mutability. Hence it must follow, that all the manifestations which he makes of himself are of the same nature. The volume of nature and the volume of inspiration therefore harmonize, and speak the same general language.

But, waving remarks of this nature, let me ask, What is the language of the opening, blooming Spring? for the earth is made soft by alternate showers and shines; the trees, vallies and fields are clothed with verdure, and ornamented with flowers. What is the voice of the growing and maturing Summer? for all nature, during this operative, thriving season, teems with most delightful prospects. We also ask, What is the language of Autumn? for the earth is tired of containing the plentiful harvest, and the vast variety of most delicious fruits

fruits for man. Surely the seasons alternately and unremittingly proclaim the goodness of God. For the earth is full of his riches. In one word, the language of creation is the language of divine love. The affectionate attention of parents to their tender offspring is not comparable with the unwearied kindness of God to the human race. God is love.

Sophronius. But are there no objections to the doctrine you inculcate? Is there no evil in the way of the argument?

Clerus. Yes, there is much evil, both natural and moral. But who can prove that evil will finally injure the universe? In some instances you will not deny the advantage of contrast. The contrast between Summer and Winter, youth and age, strength and weakness, health and sickness, riches and poverty, pleasure and pain, life and death, is evidently attended, by the management of Providence, with general advantage. The value of good, or rather the adequate value, cannot be realized by man without contrast. For the information of creatures very much depends on manifestation or exhibition. The greatest contrast of beauty and deformity, light and darkness, good and evil, is necessary, to attain an adequate view of the real difference between these objects. The skilful disposition of light and shade is not less necessary in moral tablature than in natural. In short, if we acknowledge the necessity of variety, and the advantage of difference between one object and another, it is in vain to dispute the utility of contrast between good and evil. For contrast is but the completion of variety and difference. As we readily adopt the necessity of variety and contrast in the natural world, the doctrine of analogy requires the adoption of it in the moral. What then becomes of the objection, that the existence of evil is inconsistent with God's moral perfection? If evil is the occasion of good in any instance, who shall assert, merely because he does not comprehend the arrangements of Providence, that it will eventually prove injurious to the universe? Than attempting to appreciate the nature of evil, nothing can be more absurd. For evil is evil in its own nature, and is incapable of any modification or attitude which renders it harmless or good. It is hateful to God, because it directly tends to destroy the universe: but it is the occasion of good in some manifest instances, and doubtless in all others where it occurs. For the harmonious manner in which God governs the natural world, is but a type of the perfection of his administrations in the moral world.

Sophronius. While I attend to the varying seasons, and the vast provisions which God has made for the enjoyment of his creatures, in millions and millions of instances, I am deeply impressed with the evidence of his goodness: but when I draw the curtain, and survey the current and abounding evils, I lose
the

the impression, and am confused. If the evidence of moral evil were like the influence of shade and colour in painting, it would not militate against the divine goodness. But evil abounds. It is like a constant, destructive torrent. I am therefore amazed and tremble.

Clerus. I suppose you are also filled with amazement and terror during a long and dreadful storm of hail, thunder and lightning. But dare you dictate to the Almighty what degree of thunder and lightning is necessary? Dare you dictate how much freezing cold shall attend the poles of the earth, and how much burning heat the equator? Can you tell how many rays of light are necessary to constitute the sun, and how many particles of water to form the ocean? Will you then, while the subject of so much ignorance, discard the divine goodness in consequence of the existence of natural and moral evil? Will you adopt the utility of contrast, and disbelieve the perfection of God, because the contrast exceeds your scanty comprehension? Shall the ignorant child object to the principles of philosophy, and impeach the astronomer for making wrong calculations? Surely God, who made the universe, knows what degree of contrast is useful on the whole; and gives us reason to style Him both wise and good. The objection originates from the ignorance of man, and not from his information. For the utility of contrast is manifest in numberless instances.

Sophronius. I confess the train of thought deeply interests my mind: and I am inclined to believe, that the volume of nature as really establishes the moral perfections of God, as his natural perfections. The testimony of creation in favour of God's goodness must prevail. For contrast, instead of invalidating, really supports it. But, with submission, would it not be more proper, first to establish the divinity of Scripture, and then with the Bible to establish the moral character of the Author? This, if I mistake not, is the common method of writers on the subject.

Clerus. It is not our design to disapprove the method of others. But by what means God could establish the divinity of his word, without the divinity of his works; or why men in early times undertook to prove, that God's word was good, antecedently to any, even the least evidence of the goodness of the author, is rather inexplicable. To me it is evident that men first undertook to inquire, whether the Bible was worthy of acceptance, and of course the word of God, in consequence of some previous evidence of his moral excellence. Without previous evidence that the Author of Creation was worthy to authorise and publish a book to direct the world, we cannot justify those who first inquired whether the Bible was divine. It is farther evident, that when God first spoke to man he confirmed

firm the veracity and excellency of his declaration by the divine testimony of his works.

The first great revelation or display which God made of himself is the volume of nature ; and if this does not establish his moral excellency, what sufficient evidence shall we derive from his word ? Surely God does not expect us to take his naked word for it, exclusively of his works and administrations. No ; he requires us to receive nothing which he says, but upon the principle of answerable evidence and authority. The truth of his sayings, to men in general, depends on the excellency of his doings. His word, in the general connexion of things, is established by his works. Hence the light, beauty and glory of nature are constantly cited and improved by inspiration, to impress and authorise its veracity and divinity. But why does inspiration adopt this method ? Why this appeal to the testimony of nature ? Why is it said, The work of the Lord is honourable and glorious—The work of the Lord is perfect—All thy works praise thee ? Why does the Apostle say, God hath not left himself without witness, in that he gives rain from heaven, and fruitful seasons, and fills our hearts with food and gladness ? Why does he call upon heathens to worship Him who made the heavens and earth ; and condemn them for not glorifying God, when they know him by visible manifestations ? Why this solemn appeal to the volume of nature, if it does not establish God's moral excellency ? Whatever be the opinion of other authors, the inspired writers frequently quoted the volume of nature, because it establishes the moral perfection of Deity. They admired the language of nature ; for it is full of divinity.

Sophronius. Your connexion is plain. The veracity and excellency of God's word depend much on the harmony and utility of his works. For what credit can be given to any verbal declaration not supported by proper evidence ? and in the present case, who can accredit the testimony of scripture, except it harmonizes with the testimony of creation and providence ? The necessity of harmony between the testimony of nature and scripture, presupposes the perfection of God's works, in order to adopt the divinity of his word. As God, therefore, in his first verbal address to mankind, summoned creation to prove that he was the Creator, and worthy of supreme respect ; so we embrace the scriptures because they harmonize with his operations. For without this infallible criterion we are destitute of the best *common rule* to examine and ascertain their authenticity.

Clerus. I am pleased with your concurrence of opinion : for I feared you thought it impossible to establish the moral perfections of God, except by the medium of inspiration. Progress

gress is always easy when we take the proper course: and much depends, in theological inquiry, on a strict adherence to the regular displays or revelations of the Divine Character. We must learn to take up things as God lays them down. If we deviate from the footsteps of Providence, we may expect confusion and darkness instead of light.

The volume of nature and the volume of scripture I consider as coincident and harmonious publications of the same great system of revelation. Both are necessary for the instruction of man. That the volume of inspiration contains the most particular instruction, cannot be denied: for this is in fact the history of redemption. But though the volume of inspiration, which I consider the second edition of *Divine Revelation*, in some respects excels, yet the first edition, which we style the volume of nature, is peculiarly useful in the great connexion of events. For the volume of nature not only precedes and prepares the way for the volume of inspiration, but finally supports it by the most ample testimony. The volume of nature existed previously to the volume of inspiration; but the latter cannot exist without the former. While, therefore, handling the great doctrine of *Complex Revelation*, we must not depreciate the one to appreciate the other. For both volumes or editions make but one glorious system of DIVINE REVELATION.* In one word, though the volume of nature is not the history of redemption, it is the volume of God's goodness, and is calculated to suggest the probability, at least, that the author is on a treaty of peace with depraved men.

But a few reflections must terminate the conference.

1. If the works of nature establish God's moral goodness, we infer his righteousness in destroying wicked heathens. It has been supposed, by some, that heathen nations are no more exposed to the wrath of God than wild beasts of the forest. Their ignorance of the method of salvation has been the occasion of the supposition. But, alas! inattention to the volume of nature, and man's partiality, originate the gross mistake. For, though the light of nature does not display the method of salvation by Christ, it displays the duty of man to his Creator; and consequently the righteousness of God in punishing his disobedience. Heathens have one talent if they have not ten, and must render an answerable account to their Maker. For, being destitute of faith in Christ, of whom they have never heard, they will not be formally condemned, but for not loving God, whose name is inscribed

* Since writing the preceding conference, the author has reviewed Dr. Butler's *Analogy*, and Dr. Campbell on *Miracles*, (which books he had not read for many years before) and finds his theory of the *Moral Perfections of God* supported by those great authors.

inscribed on all his works. Man is accountable according to his ability, and not according to his inability. Those who advocate the necessity of God's saving heathens, on account of their ignorance, are the subjects of a double error. In the first place, they deny that the volume of nature teaches all men to love God supremely; in the second place, they seem to suppose that all men have a right to salvation. But the plea in favour of the salvation of heathens, on the principle of their ignorance, will not obtain: and who with impunity can assert that God is obliged to save his enemies? As heathens violate the law of nature, God has a right to destroy them forever: and who shall complain if he makes others the subjects of light and salvation? Hath not the potter power over the clay? Shall we disapprove God's character because he is good and just?

2. How exceedingly depraved is man, that he is capable of atheism! If there were not instances of atheism, and even among men of information in other respects, we could not believe it possible to adopt the theory. For the heavens, the earth, the sea, and every object, great and small, through the vast dominion of nature, declare his greatness and goodness. It appears that man must disbelieve his own existence, and that of every other object, before he can disbelieve the existence of God. The variety, beauty, harmony, utility and majesty of the universe must be ascribed to God. To talk of chance or plastic nature as forming this glorious system, is not only folly but madness. Man, before he becomes a theoretic atheist, must wickedly divest himself of every trace of conscience and reason. O how dangerous to lend a listening ear one moment to the alluring whisper, and flattering suggestion, of infidelity! My young friends, be on your guard against the intoxicating influence of unbelief. Remember, sin is the vilest of all deceivers. With a lie in her right hand she always promises advantage. How many have embraced her delusive motives, and ventured on in the course of infidelity, till they have plunged from the awful precipice into the gulf of ruin!

3. Having evidence from the impressive and instructive language of creation, that the throne of God is established in rectitude, let us cultivate entire confidence in his administrations. For beyond these fogs and clouds of ignorance which obscure the prospect, the light of the Divine Character shines in the most resplendent manner: all the wheels of this vast machinery are in perfect motion, according to the original design of the Eternal Author. Not one of them falters, or impedes the regular function of the rest. The influence of all hostile agents is under the controul of God, and will not tarnish the beauty of his works. All partial evil will be the occasion of universal

good. Who can desire a better system? Benevolence is satisfied; for, while evil abounds, the goodness of God superabounds. In addition to the vast display of goodness which originated and makes provision for men, how many tribes of animals exist, and constantly depend on God's bounty and munificence! The kinds of beasts, and birds, and fishes, reptiles and insects, how numerous! and how innumerable the company pertaining to each species! "Infinite goodness," says Mr. Addison, "is so communicative that it seems to delight in conferring existence upon every degree of perceptive being."

"Wretches that we are!" says Cambray; "we consider shadows as realities, and truth as a phantom. That which is nothing is all to us, and that which is all appears to us nothing. What do we see in all nature but thee, O my God! Thou, and thou only, appearest in every thing. I am lost to myself, and fall into nothing, when I think on thee. The man who does not see thee has beheld nothing: he who does not taste thee has a relish of nothing: his being is vain, and his life but a dream. Set up thyself, O Lord, set up thyself, that we may behold thee. How long, how long, O Lord, shall I wait for that day when I shall possess, in thy presence, fulness of joy, and pleasures forever more!"

A HYMN.

"HOW fair this page of nature's book,
That here unfolded lies!
Instruction warms the museful heart,
While beauty glads the eyes.

"The golden sun his glory spreads
Through the gay worlds of light;
He bids the silver moon to shine,
And cheer the realms of night.

"He bids the silver current roll
Along the flow'ry dale,
Then deep in yonder dusky grove
Her shining bosom veil.

"The bleating flocks, the lowing herds,
That range the green lawn o'er,
Unconscious, on his bounty call,
And find the needful store.

"In those steep hills, woods, fertile vales,
In pleasing verdure drest,
Those burnish'd clouds, that azure sky,
The Godhead stands confest.

"Thus, far and near, where'er we send
Our roving eyes abroad,

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The various objects all conspire
To lead us up to God ;
“That God whose word all nature form’d,
Whose eye all nature sees,
Whose hand all nature rules, sustains,
Or crushes if he please :
“Before whose high and dazzling throne
Let ev’ry mortal bow ;
Whose smile is everlasting bliss,
Whose frown is endless wo.
“Low at his feet, then, O my soul,
In prostrate homage fall ;
Make him thy fear, thy love, thy trust,
Thy joy, thy God, thy all.”

GOD INCOMPREHENSIBLE.

“Parent Supreme ! who dwell’st on high,
In uncreated light,
Thine own essential glories lie
Hid from our mortal sight.
“Infinite excellencies veil
Thine underiv’d abode,
While beams of majesty proclaim
The Self-existent God.
“All nature rests upon thy word,
And stars and planets roll
Beneath thy throne, or stand, or move,
At thy divine controul.
“We trace the wonders of thy pow’r,
Around the spacious frame,
But cannot fathom thy designs,
Nor comprehend thy name.
“Infinite beauty, pow’r and skill
Appear in all thy ways,
And earth and air, and sea and skies,
Proclaim thine endless praise.
“Let the whole race of creatures bow
With rev’rence at thy throne,
Confess their meanness, and adore
The Infinite Unknown.
“Fountain of Blessedness ! in thee
Our utmost pow’rs are lost ;
And partial glances of thy name
Is all that we can boast.”

[To be continued.]

LETTER

LETTER FROM A LADY.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

FOR one of our sex to address you relative to the theological complexion of the Magazine, may be thought rather assuming; but, as we consider ourselves your diligent readers, and feel deeply interested in the execution of the benevolent design, it is hoped our freedom will be excused. For we are *upright*, if not *wise*.

With the specimen which you present in the *First Number*, we are highly pleased, because it is calculated to instruct and edify common readers, who derive but little advantage from abstruse disquisitions: and give us leave, My Fathers, to expect, that practical divinity, in its various branches and endearing connexions, may form the leading feature of the succeeding numbers. That Divines of the first ability are frequently called into the field to check the progress of error by handling the most metaphysical points, we have no doubt; and with them decided success, especially at this day of dangerous liberality of sentiment. But, we sincerely desire the *Magazine* may prove a family repository, rather than a system of metaphysics. It will naturally fall into the hands of our children and domestics, who are quite ignorant of the art of disputation, and need the most plain and pungent instruction. Let us then, Fathers, as you love their souls, and feel interested in seasonably directing and guiding the rising generation, entreat you to calculate the publication for their age and best advantage. Papers which surpass their years and capacity they will not read; but those of a tender, plain, entertaining and impressive nature will attract their attention, enlarge their opening minds, and we hope prove the occasion of mending their hearts.

It is the opinion of our female circle, that if the Editors will only reserve their strong meat which is sufficiently salted for polemic productions, and will devoutly feed us with the milk and honey of the gospel, that the Magazine will have an extensive and useful circulation, and furnish the Missionary Fund with considerable and needful profits. To effect these desirable ends was, as we are informed, the original design of the publication. If that insinuating Infidel, whose books have poisoned the minds of thousands, had confidence to say, "*Let me write songs for the nation, and I care not who frame her laws*," what more useful employment can fall to the lot of able Divines, than to furnish a Magazine for the use of rising families, rather than for men of information? Young trees may be pruned and directed

ed with advantage ; for they are pliant and productive : but old, fixed trees will not yield to the hand of cultivation. As the greatest reverence is due to children ; as the last great characters of the age are now in our trembling arms, and under our maternal direction, we wish for seasonable assistance to qualify them for their respective spheres of action. These *men in miniature* will prove a blessing or curse to the world, according to the nature of present impressions and habits. Make a useful book then, Gentlemen, for us and them ; teach us how to teach them.

Wishing you the gracious guidance of the Spirit, that you may realize the original object of these periodical papers, in the best manner, permit me to subscribe,

Your obliged friend, and humble servant,

MELISA.

THE FATHER OF THE FAITHFUL.

" And Abram rose up early in the morning."

HAPPY Abram ! Now thy character is established. Thy deeds are recorded in the volumes of fame, and the pages of sacred truth. Thou art the father of the faithful. Notwithstanding many excuses at hand, "early" hast thou risen, punctually hast thou obeyed thy God. Why didst not thou say, "I am *sick* by reason of the shocking vision last night?" Why dost not thou say, "It was an illusion of darkness, a phantom of the night, a crazy dream of the fancy?" Why dost not thou suggest the impossibility of performing the journey at so short a notice, or that thy friends will slay thee for the unnatural deed, or that the command itself is abominable, and contrary to the promise of God?

Abram rose *early*. This was love, this was obedience ; it was true religion. This is the spirit of those who are Abram's spiritual children. As far as they are sanctified, they are inclined to *all* the commands of God. This was the spirit of Moses, Jeremiah and Paul ; it is the spirit of all saints. Those who love God, keep his commandments. They know that God has a *right* to command, therefore they obey. They are the property of God ; he created them ; he preserves them ; he may dispose of them, and direct them. Not to submit, not to obey, is to deny his right over them ; it is to reject his authority, to revolt from his government, to raise the hand of defiance, and unfurl the standard of rebellion. Such things make the pious mind shudder. He recoils from the thought. With Abram, would every saint visit Moriah's bloody mount, on the altar of duty to offer his dearest hope, to sacrifice his darling child, his only son.

Abram

Abram early rose to obey God, because he believed God *wise* to command what was *best*: and this every saint believes. In him dwell all the fountains of wisdom. He alone is wise. Stars, and suns, and saints in heaven, and angels in glory, receive laws from him; and shall worms of the dust rebel? The burning seraph and high arch-angel find their bliss in being directed by the *wisdom* of God. The commands of God are the wisest possible commands. Will not good men fly from every act of disobedience to the wisest possible command, as they would from the blackest folly, or from hell itself? Will not good men yield obedience to *Wisdom*, though for the present it call them to self-denial, to crucify the flesh, to wade through rivers of tears, or seas of blood?

The cordial *love* of God ensures the good man's *obedience*. God is most excellent, therefore the object of most ardent love. Do we love our friend because he is affectionate, disinterested and sincere? These excellencies are infinitely more perfect in God. Our friend makes us happy; we love him, we are delighted with him. God not only makes us happy in a thousand other ways, but he disposes our friend to make us happy. The moment God leaves him, he will be our malignant enemy. In the most ineffable delights of human friendship, ought there not to be still warmer love to God? "Whatever men may intend or execute, all their designs, and all their actions, are subject to the secret influence and guidance of One, who is necessarily the best judge of what will most promote his own excellent purposes. To him, and in his works, all seeming discord is real harmony, and all apparent evil ultimate good."

The love of God is a sea without a shore. A desire of being acceptable, a desire of pleasing, is an essential part of love; therefore the good man resolutely determines to obey God; for the only mean of pleasing is sincere *obedience*. Therefore Abram "rises early" to sacrifice his son, to obey his God. With him every saint harmonizes in spirit. He will go and do likewise when God commands.

The good man has likewise *promised* to obey God. His veracity is pledged. He forfeits his character, every claim to truth or goodness, as far as he disobeys God. He has vowed unto the Lord, and he cannot go back without involving himself in the charge of folly and hypocrisy. He has engaged himself to his fellow professors, to walk with them, to watch over them, and be an example and support to them. If he turns into the paths of sinful indulgences, he abuses the confidence of Christian friends, which has been reposed in him. He renders himself unworthy their friendship, their society, or regard. By his sins he throws himself into the scale of their enemies, he becomes their enemy. By his wicked works he is an enemy to God, and

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to the people of God. How terrible this to every pious heart, to every child of Abram !

Have *we* the spirit and faith of Abram ? Let us not hastily decide the momentous question. Let us review the conduct of Abram, and, as we trace his steps, examine whether we could have followed him in his dismal journey. God appears to Abram, perhaps in a vision of the night, and commands him to go to Moriah, and offer a burnt offering. What shall he offer—a lamb ? No, his son. Which son—Ishmael, the son of the bond woman ? No, his son, his only son, his beloved son Isaac. Does he, can he, obey ? Observe : “*early*” he rises, he does not delay, he makes haste, he saddles his beast, he cleaves the wood, he calls his servants, he wakes Isaac, he is on his journey. But why all this hurry ? Does not the mother of Isaac inquire the cause of these strange appearances ? The servants cannot tell her, her son cannot ; what must the father do ? Must he reveal the dreadful secret ? Can a mother’s tenderness support the terrible shock ? will she be convinced ? can she submit ? As he travels along do not his neighbours inquire what he intends to offer in sacrifice ? Seeing no creature from his herds or flocks, no goat, nor lamb, are they not ready to scoff at him for a design of offering a dove or a pigeon, the poor man’s sacrifice ? Does not his composure and heavenly serenity calm the resentment of his indignant servants ? His heart is full, his feelings are too solemn for utterance ; the language of every feature is, “I have a lamb, a precious lamb, for sacrifice.” After two days travel, after two solemn, prayerful nights, on the third day he lifted up his eyes and “saw the place afar off.” What a train of ideas rush upon his mind !—“There I must sacrifice my son, my son Isaac. Can I leave thee there, my son ? can I return alone ? My companion, can I see thee ? can we be happy again ? In silent, sad procession they arrive at the foot of the hill. They stop. He commands his servants to wait his return. He lays the wood on Isaac ; he takes the fire in one hand, the knife in the other. Isaac speaks—“My father :” and he said, “Here am I, my son.” And he said, “Behold the fire and the wood, but where is the lamb for a burnt offering ?” And Abram said, “My son, God will provide a lamb for a burnt offering.” How could he tell the secret to the unsuspecting child ? Together they ascend the hill, together they stop. Abram builds an altar. With every stone he lifts, he raises a cry to Heaven. The last stone is placed. The altar is finished. He lays the wood in order. He must, he must tell the command of God to Isaac. “Isaac, you must bleed. God has required the sacrifice. You know the tenderness of my soul. You know that you are dearer to me than my own life. Were it the will of God, I had much rather go myself. Death

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is the lot of all. It is God's will in this way to try my faithfulness to him, and your obedience to me. Never were you dearer to me than at this moment. I bless God for enabling us to submit. God sees us. God will reward——Oh my son, my son, let us commend your soul to the mercy of God; may your last breath be a prayer for mercy. * * * * *

“Farewel, farewel, my dear, dear son—may God show his mercy—may we meet, never more to part—farewel, my son”——

With streaming eyes and trembling hands, Abram takes the knife, raises his arm to plunge it into the bosom——When, lo! an angel from heaven cries, “Abram, Abram!” and he said, “Here am I.” And he said, “Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son, from me. And Abram lifted up his eyes and looked, and behold behind him a ram caught in a thicket by the horns; and Abram went and took the ram, and offered him up for a burnt offering in the stead of his son.” So near was God; so he interposed. God is ever near his distressed, tempted people. The conduct of Abram is a glorious example; his deliverance a delightful encouragement. In obeying God we may have full confidence in his favour; in doing our duty we may leave consequences with him, who orders all things in wisdom. Let us prove ourselves the true children of Abram, then we shall enjoy the care of angels and the praise of God.

At such a trying scene of faithful love
 The burning seraphs gaze from worlds above;
 The Great Eternal from his awful throne
 Descends to praise the deeds of such a son.
 Ye friends of Jesus, hear a voice from heav'n
 Address the man to whom such grace was giv'n:
 “By my own self, thy seed shall be my care,
 “A rich reward for thy devoted heir.
 “Thy sons as glitt'ring stars shall num'rous be,
 “Or as the sands, which bar the raging sea;
 “Thy cruel foes shall tremble in thy sight,
 “Die by thy hand, or flee in wild affright;
 “From thy beloved race shall Jesus come,
 “The world's Redeemer, my Almighty Son;
 “Nations of every tongue, from east to west,
 “For thy obedient faith, in thee are blest.”

EUSEBIUS.

REVIVAL

REVIVAL OF RELIGION IN HOLLES.

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

Having been requested to publish an account of the late work of Divine Grace among the people of my charge, I submit the following to your disposal.

“**O** GIVE thanks unto the Lord; call upon his name; make known his deeds among the people. Talk ye of all his wondrous works.” That God *may* be praised in Zion for the illustrious displays of his grace, the subsequent narrative is presented to the friends of truth. Introductory to a more particular account of the late remarkable work, which is the principal subject of this narrative, it may not be improper to exhibit a compendious view of the divine goodness, manifested in the rise and prosperity of this church, under the ministry of my worthy predecessor.

The Rev. Daniel Emerson took the pastoral charge of this church and people, in the year of our Lord 1742, and sustained it, without a colleague, until the year 1793. His praise has been, and continues to be, in the churches, extensively.

Having experienced the power of divine grace in his own soul, and being deeply sensible of its efficacy and importance; he earnestly insisted, in his preaching and conversation, on a renovation of heart, under the special influence of the Divine Spirit, as absolutely essential to a well-grounded hope of eternal life. The total depravation of the natural human heart, the absolute sovereignty of God in the dispensations of his providence and grace, personal election to salvation, through sanctification of the Spirit and belief of the truth, and the final perseverance of saints, were doctrines, in his view, of primary importance, and were exhibited, and dwelt upon, as such, in his public discourses. In one word, he was a zealous preacher of the great doctrines of grace, as understood by Calvinists; and, during the course of his ministry, was highly esteemed by his people, and distinguishingly honoured by God.

His first labours in this place were signally accompanied by divine influence. Although, at the time of his ordination, there were but thirty families in the town; yet a goodly number of his people soon became, hopefully, subjects of divine grace, and were placed as pillars in the house of God. These were the promising first fruits of a plentiful harvest. At several different periods, during the course of his ministry, his labours were

blest with uncommon success; and, in the view of charity, many precious souls were given him, for his joy, and crown of rejoicing, in the day of the Lord Jesus.

It is not, perhaps, unworthy of notice, in this connexion, that, from its infancy to the present day, this church has been in the practice of requiring candidates for communion, to give a reason of their hope, in a public relation of the effects of divine grace, experienced in their own hearts. This practice is considered, by many, as nothing short of placing a most effectual bar at the entrance of the church. It is a fact, however, that, in this place, the number of communicants, in proportion to the whole number of the people, has been, in every period, much greater than what is common in this part of our country. This church, through the sovereign grace of God, has always been comparatively large; and has always numbered, among its most zealous, experimental and exemplary members, a very considerable proportion of the most respectable characters in the town.

The want of particular records renders it impracticable to give an exact statement of the number of hopeful converts, under the ministry of Mr. Emerson. Many hundreds, however, it may safely be said, were added to the church. During the long period of fifty-two years, the number of those, who were removed by death, could not be small. Many more had removed to distant places; of whom, principally, several churches were formed in new settlements, and not less than eight or ten were ordained ministers of the gospel. Yet, at the close of Mr. Emerson's labours, this church consisted of about two hundred members.

Having thus seen the church, under his care, rise and prosper; feeling the infirmities of age to be rapidly increasing upon him, and realizing the approaches of death, which according to the course of nature would soon terminate his labours, and deprive his beloved flock of their pastor; his heart's desire and prayer to God was, "that the Lord, the God of the spirits of all flesh, would set a man over the congregation, that the congregation of the Lord might not be as sheep which have no shepherd." To encourage his people to settle with him a colleague, he cheerfully relinquished one half of his annual salary, and cordially received, into the desk, the candidates whom they employed. But a short interval elapsed, before he was called, in providence, to deliver the solemn charge to a colleague pastor; unto whom, in the most affectionate manner, he resigned the care of his flock. Having spent nearly eight years in a retired devotional life, manifesting, in his daily walk and conversation, the happy fruits of that gospel which he had for a long time preached to others, and survived all but one of those

those who were originally committed to his charge ; he finished his earthly course in peace,* and was called home, as we believe, to receive his gracious reward with those who shall shine as the brightness of the firmament, and as the stars forever and ever in the kingdom of God.

Some time previous to the coming of the present pastor into this place, a religious attention commenced, which continued for several months after his ordination, and many were added to the church. Afterwards, however, a general inattention to religion prevailed. For the space of about two years, great opposition to the distinguishing truths of the gospel was manifested. Iniquity greatly abounded, and the love of many waxed cold. Contrary to the well known sentiments of both pastors, and to the former habits of the youth in this place, vigorous exertions were successfully made to introduce levity, vain amusements, and particularly dancing. This occasioned a sermon against sinful pleasures, in which the arguments for and against what are called civil recreations were plainly stated, and a serious reproof was delivered to the youth. The effect was visible. Some were offended ; others were seriously alarmed. Some expressed their thanks for the sermon ; others resolved never to hear the preacher again. It was evident, however, that the Spirit of God, by his special influence, graciously succeeded the word. The minds of many became deeply impressed ; and some in a short time were made the hopeful subjects of renewing grace. Of these, a considerable proportion had been open opposers of the essential doctrines of the cross, and were at first offended by the obnoxious sermon. But they became, without the exception of an individual, the friends and advocates of the doctrines which they had formerly hated, and the warm opposers of the practices which they had formerly loved.

Among the warmest advocates for the scenes of amusement which were the subject of particular animadversion, and the most zealous promoters of them, were a young physician, and the lady whom he has since married. Considering themselves as particularly implicated, the admonition at first gave them great offence ; but their angry resentment soon gave place to serious reflection. In the course of the following year they removed from this place to the eastward ; and afterwards, having obtained, by divine grace, a comfortable hope of salvation in Christ Jesus, they jointly expressed, in a letter to the pastor of this church, their views of their former diversions, in the following words : " We thank you for all your instructions, both in public and in private ; particularly for your sermon against dancing, which will never be forgotten by us. We think your church members, who are parents, ought not to

* September 30, 1801.

suffer

suffer their children to attend such scenes of levity; and that those who encourage such practices, by indulging their children, ought to be dealt with as offenders." This presents a just specimen of the feelings manifested by all who became at that time the hopeful subjects of divine grace.

This religious attention continued about four years; during which period, though the greater part of the people remained unimpressed, yet the Spirit, like a still small voice, operated in every part of the town, and on people of every class. Under his gracious influence, some who were far advanced in years cordially submitted to the sceptre of Christ; and many of the youth were led, in willing triumph, to the cross, and were placed as polished stones in the temple of God.

From June, 1793, to June, 1801, including both reformations, more than a hundred persons were added to the church, who, with very few exceptions, have witnessed a good profession, and contended earnestly for the faith once delivered to the saints. During this whole period not one instance of wild enthusiasm, or of noticeable irregularity, appeared, either in public worship or in private conference; but a rational, deep conviction of sin, a realizing sense of divine truth, unconditional submission to the holy sovereignty of God, and cordial reliance on the Lord Jesus Christ for salvation, were the apparent effects of almighty grace on the heart. The moral and the immoral, the aged and the young, those who had openly opposed, and those who had professedly believed, the offensive doctrines of the cross, driven from their refuges of lies, and slain by the law, were led to hope for justification only through the redemption there is in Christ.

After the last mentioned revival, a period ensued, in which an awful stupidity again prevailed, and opposition to the truth, and to the power of godliness, though not so extensive as it had formerly been, became more and more visible, determined and active. But while the wicked were doing wickedly, and some professors, like the foolish virgins, were sleeping, with their lamps untrimmed, others were more than usually attentive to the interests of Zion.

For more than two years before the reformation in 1801 commenced, stated seasons were set apart for special prayer, on which many professors attended, and poured out their hearts in united and fervent supplications for the effusions of divine influence upon the church, and upon sinners. Besides a public church conference, holden once a fortnight, and several days, publicly appointed for humiliation, fasting and prayer, there was observed, monthly, a more private conference.

In the spring of 1801 the pastor proposed to the church to meet the youth and children, in different parts of the town, as
often

often as convenient, for the purpose of instructing them in the doctrines of the gospel, and exciting their attention to the oracles of divine truth. After preaching two sabbaths, one to parents, and the other to children, on the importance of parental instruction, and of early piety, the proposed conferences were opened. At first a strange indifference, or rather opposition, in many parents, and an unusual stupidity and inattention in the youth, were manifested; and the conferences were attended without any visible success, until the 16th of August.

On that day a greater number of the youth attended, and with great apparent levity, than at any former time. The conference commenced under the most distressing discouragements. All expectation of success seemed to be cut off; and judicial blindness, and increased hardness of heart, were contemplated as the eventual, melancholy, effects of religious instruction. Afterwards, however, it pleased the Spirit of all grace to open a brighter prospect. Before the conference closed, an uncommon solemnity appeared on the minds of some, and an increasing attention prevailed through the whole.

This was the first noticeable appearance of a reformation, which, in its progress and extent, has far exceeded any before known in this place.

For several months the effects of the divine influence were seen only among the youth, and principally among young females. This encouraged opposers to deny the work of the Spirit, and to ascribe the serious impressions to the minister; who, it was said, could frighten young females, but could not affect the minds of men. But God, who knows how to silence his enemies, and to secure to himself the glory of his own work, soon changed the scene. In the progress of the work, the Spirit came down into all parts of the town, upon male and female, aged and young, of all classes and descriptions: and with such astonishing power as completely to shut the mouth of every scoffer. Some of the greatest opposers of religion, the most resolute, and the most obstinate, were suddenly arrested, and became, in the judgment of charity, the meek and humble disciples of the Lamb. Many others, of a more regular life and conversation, including the greater part of the most respectable and influential non-professors in the town, were, about the same time, under the powerful operations of the Holy Spirit.

When the Spirit first began his operations on the minds of *moral sinners*, the sinfulness of all unregenerate doings, the vain confidence of the self-righteous, and the justice of God in their eternal destruction, were expressed, in such a manner as to cause much uneasiness in the minds of those who still remained secure,
and

and occasioned no small murmuring, against the preacher. But uneasiness and murmuring of this kind were soon succeeded by a solemn sense of the native opposition of the heart to God, and the moral deformity of all actions proceeding from it. All, who were subjects of conviction, appeared deeply to realize the truth and application of these solemn declarations: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. An evil man, out of the evil treasure of his heart, bringeth forth evil things." The most moral and upright, in external deportment, experienced, generally, the most pungent and thorough conviction of the opposition of their hearts to God, their unworthiness of divine favour, and the just desert of sin. In a word, instances of conviction became so numerous, were so unconfined to any particular class, and were attended with circumstances so confounding to carnal reason, and so humbling to the pride of the human heart, as to compel an almost universal acknowledgment that the work was of God.

The awakening was so general, and the call for religious instruction so urgent, that, beside the public exercises of the sabbath, one public lecture, and eight conferences, in different parts of the town, were attended, weekly, for nearly six months. During the greater part of this period, new instances of conviction, and of hopeful conversion, occurred every week.

On the third sabbath in April, 1802, forty-two persons were admitted to the church; and on the third of the June following fifty-two more were added. From the third sabbath in October, 1801, to the third in October, 1802, inclusively, the whole number added to the church was one hundred and forty-two; of whom the greater part were heads of families. About thirty more have obtained a hope: and, though they have not made a public profession, have to this time, as have also those who have been admitted to the church, generally manifested the genuine fruits of the power of godliness. "But let him that thinketh he standeth take heed lest he fall."

ELI SMITH.

Holles, May 10, 1803.

REMARKS

REMARKS ON THE STATE OF THE HEATHEN.

The following remarks were made by a Missionary, who visited the dark region of Africa: among which are interspersed reflections, by one who is a well-wisher to the Massachusetts Missionary Magazine. The Editors will give them a place, or not, in their next number, as to them seemeth best.

THE Mohammodan Religion has brought numberless miseries on the vast nations which are under its empire. Many rich and fertile countries lie buried under the oppression of those invaders of human liberty and the rights of heaven. Many cities, and churches, in which the light of the glorious gospel once shone with divine lustre, have become the dwellings of the furious enemies of our glorious religion, and the temples of the bold despisers of Him who bought us with his blood.

The cruel and debasing influence of those triumphant infidels has banished every trace of true religion from many thousands of the human race. How many millions of those deluded mortals, by the destructive influence which their absurd notions concerning predestination have had upon them, have become a prey to their perverse contempt of the means of self-preservation! The desolations and miseries which this single mistake, concerning one particular doctrine of religion, has brought upon the devotees of the Arabian prophet, are truly deplorable.

How much more pitiable the state of those countries is, which lie buried in idolatry, and in which human victims are thought the only medium of access to the Deity, can scarcely be conceived. We read, in the history of the Romans, of generals exposing themselves to immediate death to appease their angry gods—of two hundred children of the most respectable citizens of Carthage being sacrificed at once, in order to give a turn to the fortune of war. I have been informed by captains of vessels, and others, that it is a common thing for the proprietors of slaves in some places on the coast of Africa, to cut off their heads, and throw them into the rivers, that the vessels of the Europeans may arrive safely.

The custom, in the East Indies, of burning women to death on the same funeral pile with their deceased husbands, is an evidence of the deluded state of those poor creatures who are destitute of that light which we enjoy. That the natives are still tenacious of this barbarous practice, is made abundantly evident by the testimony of those Missionaries who have visited Bengal. Forty-seven women were burnt alive on account of the death of one man, while the piercing shrieks of several of them would have awakened sympathy in the heart of any but a Brahman.

I was

I was once told by a slave-trader on the coast of Africa, that having refused to buy an old slave, he was afraid afterwards, that those to whom he belonged would put him to death. He immediately followed them with a view to buy the slave, in order to save his life. But before he could overtake them, he was lying at the side of the path with his throat cut. Some slaves were once encouraged to leave their master, by an old man, in a place near which I was employed, in Africa. My landlord caught them, and at the desire of the person to whom they belonged, ordered one of his people to cut the old slave's throat.

But it is needless to multiply instances of heathen cruelty, of which I have been acquainted. The obscene and lewd customs, which are considered as essential to religion, are too shocking to be mentioned. But although it may be painful to read these instances of cruelty and barbarity, yet it may be necessary, to awaken the compassion of Christians, to interest them in the salvation of those deluded, miserable beings, who are so eminently led captive by the great deceiver. Shall we not be aroused to vigorous exertion for the relief of the millions of our family who are perishing for lack of vision? We most certainly are under indispensable obligations to pray to God to meliorate the condition of the heathen, and to save them from eternal perdition. And what is more likely to effect so desirable a purpose, than to send the gospel of the Lord Jesus among them? We cannot apologize for our indifference, by saying, we are ignorant of their melancholy situation. Many seem zealous for the conversion of the heathen; and ought we not to be stimulated by their example? We have professed to feel for them, and to desire to see them evangelized. Should we not enter warmly into Missionary affairs, and by our example engage others in so interesting a design? Brethren, the heathen are perishing daily in vast numbers; and let us beware lest we perish with them, by reason of our inactivity, and want of concern for them. To us God has committed his Sacred Oracles, and if we do not endeavour to make them known to those of our fellow creatures who are perishing for lack of knowledge, we shall be chargeable with a very awful responsibility!

ANECDOTE.

Mrs. S — of — said to a lady who objected to her religious profession, I trust I am not led by *Men* as teachers, but by the Spirit of God. Spirit of God! exclaimed the lady; Oh, we should not meddle with things *so deep*!

He who never meddles with things *so deep*, must needs be a *shallow* Christian! For if any man have not the Spirit of Christ, he is none of his.

MISSIONARY

MISSIONARY INTELLIGENCE.

THE following Sketch, although in part but an abstract of communications already given to the public, may, nevertheless, be neither unacceptable, nor useless.

IT is a fact, as melancholy as it is notorious, that, notwithstanding the long period, which has elapsed since the benevolent Redeemer made his appearance in flesh, but a small part of the globe is yet blessed with the light and the benign influence of the gospel. Of the eight hundred millions of human inhabitants which the earth is computed to contain; only about fifty millions are on the Protestant Christian list. Five hundred millions are enveloped in pagan darkness; and the remaining two hundred and fifty millions are principally Mahometans, Jews, and Papists. What a melancholy picture of the moral state of the world! and how deeply affecting to every friend of God, and of his fellow men! But is it to be regarded only as a subject for lamentation and unavailing tears? Can any one contemplate it a moment, and not be stricken with the reflection, that something ought to be done; that some vigorous exertions ought to be made, to extend the blessings of Christianity, and thus to meliorate the condition of the world?

For many ages, those, who have been favoured with the gospel, have been strangely negligent and supine, in regard to this great object. Engaged in controversy among themselves, or suffering their attention to be engrossed by the concerns of this temporary state, they have been criminally forgetful of the millions of their brethren, who have been perishing for lack of vision. For many ages, but little, very little, has been done to extend the knowledge of Christ among the nations of the earth; and, of course, for many ages the limits of Christendom have received but very little extension.

Lately, however, blessed be God, the scene has been changed. Within the last eight years, Christians have been roused from their slumbers, and, looking round upon the world, their eyes have affected their hearts. Sensible of their former criminal supineness, they have engaged in the work of spreading the gospel with singular resolution and zeal. Societies for this purpose, instituted in Europe, have displayed a spirit of disinterestedness and activity, of enterprize and fortitude, which do honour to the Christian name. Already have they sent Missionaries to the East Indies, to different parts of Africa, to the islands of the South Sea, and to other destitute regions; and they appear to be continually extending their views, and redoubling their efforts. Their zeal and exertions have provoked to emulation the friends of the Redeemer in this land. In this country several societies have been formed on the same general principle,

ple, and with the same laudable views, of the Missionary Societies in Europe. These Societies, though still in their infancy, as they have already done considerable, have inspired the hope and the confidence, that, by the divine blessing, they will do much, for the spread of the gospel, and for the salvation of precious souls, ready to perish.

Of the number and description of societies now mentioned is the MASSACHUSETTS MISSIONARY SOCIETY. This society was instituted in 1799. At its first meeting, after its formation, May 28th of the same year, the number of its members was only thirty-eight. Small as it was, a little fund was immediately raised by the contribution of its members, and of others; and measures were adopted to carry into effective operation its benevolent design. During the first year, however, owing to providential hindrances, no missionaries were employed.

At the second annual meeting, May 23, 1801, it appeared that the number of members had increased to one hundred and nineteen,* and the fund amounted to upwards of a thousand dollars. This year four missionaries were employed; viz. the Rev. Messieurs David Avery, Jacob Cram, John Sawyer, and Adoniram Judson.

Mr. Avery was instructed to visit the new settlements in the western part of the state of New York; and commenced his mission in the month of September. At Bern, 23 miles west of Albany, on the 17th of September he preached his first sermon. From Bern he proceeded westwardly; and, during his mission of 222 days, he visited upwards of fifty different places, preached one hundred and seventy-seven sermons, and attended fifty-two conferences.

Mr. Cram, whose missionary field was also in the western counties of New York, commenced his mission in the month of August, and preached in nearly fifty newly settled towns.

Mr. Sawyer's missionary field was in the district of Maine. He commenced his mission in the month of August; and in the course of the ten weeks, in which he was employed, preached sixty-three sermons.

Mr. Judson was sent into the interior parts of the state of Vermont, was in the Society's service about three months, and preached upwards of forty sermons.

In the course of the third year, the Society supported two summer, and two winter missions, near the western lakes; and also two summer missions, and one during the winter, in the district of Maine. The missionaries employed in the western service were the Rev. Messieurs Avery, Cram, and Alexander; those in the eastern, the Rev. Messieurs Wines and Sewall. Their respective journals, which describe the extensive fields of
their

* The present number is about 240.

their labours, and mention the places where they preached, and the manner in which they employed their time, exhibit ample testimonials of their missionary qualifications. Mr. Alexander was sixteen sabbaths in the Society's employ; rode eleven hundred and thirty-three miles, preached sixty-three sermons, baptized fifteen persons, attended four conferences, gathered two churches, and assisted in gathering another. Mr. Wines was employed a term including twenty-two sabbaths; preached ninety sermons, administered the sacrament of the Lord's supper twice, baptized four children, admitted eight persons into the church, and assisted in gathering two churches.

In the course of the last year, four missionaries were in the employment of the Society. The Rev. Mr. Cram traversed an extensive region in the new settlements of New York and Pennsylvania. The Rev. Mr. Alexander laboured also in the Genesee Territory. The Rev. Messieurs Avery and Sewall were employed in the district of Maine. From their journals it appears, that they performed their service with the same fidelity, diligence, and zeal, which had been so happily displayed in former missions.

The missionary journals furnish pleasing proof, not only that the several missionaries employed by the Society have been faithfully devoted to the great object of the institution; but also, that, in general, they have been gratefully received, in the places where their services were tendered; and that, in many instances, their zealous and affectionate labours have been crowned with encouraging success.

Mr. Avery, in the journal of his first western mission, says, "In traversing this great region, I have had the satisfaction to find the people, in general, well disposed towards missionaries. They came out with cheerfulness; they heard me with patience, and with avidity; and in some places with anxiety and tears. It has been affecting to see women hastening to meeting in a dark evening, and deep mud, by the light only of a brand of fire. Infidelity, which early claimed this region, and erected its standard here, has been made to feel very powerful opposition from heaven. When the enemy came in like a flood, the Spirit of the Lord has lifted up a standard against him. It has lost some champions; its crest is lowered. When reason fails of convincing infidels, the banner of the cross, accompanied with the Holy Ghost sent down from heaven, is enough to make them tremble, and to gain their assent."

The following are extracts from the Rev. Mr. Cram's journal of 1802 & 3.

"At Great Hollow, near the Catskill mountain, state of New York, there has been a remarkable attention to religion this year. A church has been gathered, all of whom, three excepted, have recently become professors. Three fourths of the adults now belong to the church. "In

"In the neighbourhood, west of Schoharrie court house, I tarried two nights. I found more attention here than in any place where I had been. They seemed remarkably ready to receive ideas, without any disposition to cavil. Several had recently obtained hopes that they were born again; one, while I was there.

"Monday, June 31, 1803, passed through New Hartford and Utica. In both these places there have been awakenings since last spring. At Utica, beside the general conference, there is a select conference, where none but members of the church, and those who are under serious impressions, are admitted. Several hope they have lately been born again.

"Feb. 13th, I preached at Onondaga Hollow, Isaiah ix. 6. *The Prince of peace.* The Indians here have for two years greatly reformed of their intemperate drinking. This was effected by Cornplanter's brother, who told them he had communications with the Great Spirit, who was offended with the Indians for their drunkenness; that it was a scheme of the white people to rob them of their lands. The impression he made was so powerful, that different tribes held several councils on the subject, and finally agreed to leave off the intemperate use of strong liquors.

"Saturday, April 2d, I visited the Tuscorora Indians. But one of their chiefs was at home. He made a speech to me, giving me thanks for my visit, expressing his design of attending to the religion of Jesus Christ. He observed, that the white people had attended to this religion, and were prosperous, but their people had not attended, hence they were diminished; and they must now attend. He presented me with three strings of white wampum, to present to those who sent me, as a token of respect and friendship. These Indians have learned to sing psalms, in which they greatly delight. They have a Stockbridge Indian for a schoolmaster, who teaches reading, writing, and singing. In conversation the chief told me that formerly he had children. When the first was sick, some of the Indians told him, he must kill a hog, or some creature, and make a feast, or his child would die. He did so; but the child died. His other children became sick; he practised in the same way, by advice of his friends; they all died. Something seemed to speak to him, that if he did not leave off such practices, he should die himself. It is said there is not a legitimate child in the village, according to our laws, or their ancient customs.

"On the sabbath I preached. When they retired after public service they affectionately took me by the hand. Among others there was a female, who has been accounted a prophetess. She still says many things in favour of their old superstitions. About the time that Christian Missionaries first visited these pagans,

pagans, and other tribes in the vicinity, there was an effort to revive their heathen superstitions. One man among the Senecas pretended to have revelations, and obtained influence with his nation; but Redjacket opposed him, and still appears to feel the gospel important. This chief of the Tuscororas did not attend preaching when I was here in 1800. When their present missionary first came, he did not. He used to remark, that "his mother did not attend to the gospel: she was a good woman: he did not see why he could not be good without attending to sermons." Some of those Indians are industrious, have skill in business, correct ideas of property, and are rich.

"This month I had an interview with Poudric, who has two sons and a daughter. His oldest son is 14 years of age, and the next heir to the present chief Sachem. On this account he is very desirous he might receive an education at some college of the United States. He wished they both might be taken away to a distance, that they might not see the Indian settlements again for five or six years.

"April 15th, I called at capt. Brant's: he was not at home; but I soon after met him and had a friendly conversation. I delivered him a letter from the northern Missionary Society of New York, showing the probability of their furnishing his tribe with a missionary, if he desired it. When he read in the letter somewhat of salvation by Jesus Christ, he was affected, shed tears, and said, "These are high words." I read to him an address I had received from Dr. Hopkins and Mr. Patten to Indians. He then sat down and conversed with freedom and good sense. He wished me to visit his people on Grand River, in Upper Canada, about 2000 in number; of whom 500 were white people. He supposed there was an encouraging prospect of the Indians being civilized to the westward, but that it must be a gradual work. He observed that he was a wicked man, but wished others saved, if he were lost himself."*

The following things are extracted from Rev. Mr. Alexander's journal.

"Thursday, Aug. 27, 1801, lectured at Worcester, in a school house, from John xv. 14. The greater part of my hearers were subjects of the late revival in this place. Their minds were tender; and they expressed much joy at being favoured

* *The Providence of God is very noticeable in now inclining these savage tribes to hear the gospel, after having so long, and so repeatedly, rejected it. The manner of effecting it is equally surprising. They are evidently moved by motives of human policy, while the designs of God, we hope, are mercy and salvation. The Tuscorora chief observed, that "white people attended to the gospel, and were prosperous; that their people had not attended, and were diminished," hence they must now attend.*

voured with missionary aid. The professors of religion in these parts appear to live in the enjoyment of God. Their hearts are overflowing with divine love; and, according to the best information, they shew in their lives and conversation that there is a difference between the clean and the unclean. They evidently separate themselves from the camp of sinners, and have no connexion with the unfruitful works of darkness, in foolish talking and jesting, in dancing, and other vain amusements.

"At New Durham, in the county of Green, is a glorious revival of religion. The work of God in the conviction and conversion of sinners began last spring to make its first appearance in this place. It has been ever since increasing and spreading in such a manner that the attention of all the inhabitants has been awakened to divine truth, and to their own guilt and danger; and many have humbled themselves at the footstool of sovereign grace. The effusions of the Holy Ghost have reached every family, and nearly every person, in the town, which is large in territory, and thickly inhabited. How animating is the prosperity of Zion in those regions, which, a few years since, were the dwelling place of furious beasts and roaming savages! God can make solitary places bud and blossom, and deserts become vocal with his praise.

"Monday, Aug. 31, at Litchfield, delivered a discourse in the evening, from Psalm lxxiii. 18. After sermon and prayer, we went into a conference on the wickedness of men, their imminent danger, and the importance of immediate repentance. Some appeared to be deeply sensible of their undone situation; others shewed much solemnity and affection; and there is reason to hope we were favoured with the presence and the smiles of God.

"Tuesday, Sept. 1, rode to Paris. Sixteen years ago Paris was an uncultivated wilderness. It now contains 4726 inhabitants, four parishes, and four congregational churches. The Rev. Eliphalet Steel is pastor of the first church, and the Rev. Mr. Eastman of the fourth. In all the parishes there has been an uncommon attention to religion, deep conviction, and many hopeful conversions. The people appear to be serious, solemn, and very attentive in the time of divine worship. The meeting houses are thronged on the sabbath; and it is no uncommon thing to see two hundred persons attend a religious conference. In consequence of this general attention, the people are well indoctrinated in the principles of Christianity. Their gravity and morality are worthy the esteem and imitation of the old settlements in the New England states.

"Friday, Oct. 30, rode to Trenton, and in the evening preached a lecture. The hearers gave good attention. There
has

has been, the past summer, some degree of awakening and conviction in this place, and several hopeful conversions. After the lecture we went into a conference on some of the doctrines of religion, and the experiences of Christians. Several gave a very rational and comfortable account of the work of grace in their own hearts. The awakening still continues.

"Saturday, Oct. 31, rode to Stuben. In the course of the past season about fifty persons have obtained a hope in this place. The seriousness began last winter, but was not made visible until May. Conferences were set up, the Sabbath was more strictly observed, and the great inquiry was, "What shall we do to be saved." According to information, the work has been carried on in a regular and solemn manner. I have conversed with many of the young converts, of whom the greater part appear to have been deeply convinced of their guilt and criminality, their lost and helpless condition, and their entire dependence on the sovereign grace of God for pardon and salvation, through his Son. They appear to have lively views of their own turpitude, of the justice of the divine law, and of the glory and grace of the way of salvation through the Messiah. I find the hearts of the people tender, teachable, and thankful for my assistance. Many of the serious people date the beginning of this reformation to the missionary labours of Mr. Avery among them. They wish to be remembered among the missionary societies."

In a future number some extracts from the Journals of our other Missionaries will probably be presented.

May 24 and 25, 1803, the Massachusetts Missionary Society held, in Boston, its fourth annual meeting. The meeting, which was large, solemn, pervaded with brotherly affection, and blessed, as we trust, with the gracious presence of the Lord, the interests of whose kingdom were consulted, was opened with prayer, by the President. Divine service was attended, in the Rev. Dr. Eckley's meeting house, on the evening of the 24th. The Rev. Mr. Austin of Worcester, who led in all the public solemnities, delivered a very appropriate and impressive discourse, from Rom. i, 14, 15: "*I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*" The auditory was respectable, and appeared deeply to feel the impression of the occasion; and the collection for the benevolent purposes of the Society was liberal.

The officers chosen for the present year are, the Rev. Nathaniel Emmons, D. D. of Franklin, President, Rev. Samuel Austin, of Worcester, Secretary, Deacon John Simpkins, of Boston, Treasurer; the Rev. Messrs. Nathaniel Emmons D. D. David Sanford

Sanford of Medway, Daniel Hopkins of Salem, Samuel Niles of Abington, Samuel Spring of Newburyport, Samuel Austin, Jonathan Strong of Randolph, Jedediah Morse, D. D. of Charlestown, Elijah Parish of Byfield, Deacon John Simpkins, and Rev. Jacob Norton of Weymouth, Trustees. The Rev. Abiel Holmes of Cambridge was chosen the first, and the Rev. Paul Litchfield of Carlisle, the second, preacher for the next anniversary. The Rev. Samuel Worcester of Salem was chosen one of the Editors of the Massachusetts Missionary Magazine, in the place of the Rev. Caleb Alexander, who has removed into the western part of the State of New York.

N. B. The Missionaries appointed for the present season are, the Rev. Mr. Cram and Mr. Seth Nelson for the western region, and the Rev. Jotham Sewall for the District of Maine.

INSTALLATIONS.

April 20th, 1803, the Rev. SAMUEL WORCESTER was installed Pastor of the Tabernacle Church and Society in Salem. The introductory prayer was made by the Rev. Mr. Spring of Newburyport; the Rev. Samuel Austin of Worcester preached the sermon, from *Acts* xvii. 21; the Rev. Samuel Niles of Abington made the consecrating prayer; the Rev. Daniel Hopkins of Salem gave the charge; the Rev. Thomas Worcester of Salisbury, N. H. gave the right hand of fellowship; the Rev. Leonard Worcester of Peacham, V. made the concluding prayer.

June 15th, 1803, the Rev. Mr. WILLIAMS was installed Pastor of the Baptist Church and Society in Beverly. The introductory prayer by Rev. Joseph Grafton; the sermon by Rev. Mr. Baldwin, from *2 Cor.* iv. 5; the charge by Rev. Dr. Stillman; the right hand of fellowship by Rev. Joseph Grafton; concluding prayer by the Rev. Mr. Lovell.

June 22d, 1803, the Rev. HEZEKIAH MAY was ordained Pastor of the Second Congregational Church in Marblehead. Introductory prayer by the Rev. Mr. Porter of Roxbury; sermon by the Rev. Jedediah Morse, D. D. of Charleston, from *Luke* xii. 42, 43; ordaining prayer by the Rev. Joseph Dana, D. D. of Ipswich; charge by the Rev. Thomas Barnard, D. D. of Salem; right hand of fellowship by the Rev. Samuel Dana of Marblehead; concluding prayer by the Rev. Timothy Dickinson of Holliston.

TO CORRESPONDENTS.

HORATIO, PASCAL, and some other valuable communications, not inserted in this number, shall have a place in our next.

The

1803.]

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The MASSACHUSETTS MISSIONARY SOCIETY, in Account with
JOHN SIMPKINS, Treasurer, Cr.

1802.		dls. cts.
May 25.	By balance due per adjustment	849 68
	By a donation received, pr. Rev. Sam'l Austin,	
	from Deborah Rand,	1 10
	from Ruth Rand,	3 00
	from Hannah Haven,	2 00
	from Abel Ellis,	3 00
	from Sarah Goodale,	20 00
	from Paul Goodale,	1 00
	from Deacon Beman,	1 00
	from Mr. Boutel,	1 00
	By a donation, pr. Dr. Emmons, from Seth	
	Bacon,	2 00
	By do. pr. Rev. Otis Thompson, from his so-	
	ciet,	14 87
	By do. from a friend,	3 00
	By do. from Samuel Green, pr. John Jacobs, . .	2 00
	By do. pr. John Punchard, from the Tabernacle	
	Society in Salem,	40 00
	By do. pr. Samuel Worcester, from two persons,	5 00
	By do. pr. Rev. Paul Litchfield, from one, . . .	1 05
	By do. of Solomon Stickney,	4 00
	By do. of Thomas Stickney,	3 00
	By do. pr. do. from Joshua Pickard,	2 00
	By do. from the Female Society, Boston, to pur-	
	chase Books, to be sent on by the Missionaries,	40 00
	By do. received of Ezra Weld, from his society,	33 22
	By do. pr. Rev. Jacob Norton, from his society,	28 00
	By do. of a person unknown,	2 00
	By do. of Andrew Haraden,	3 00
	By do. pr. Rev. Leonard Woods, from a Lady	
	in Newbury,	7 00
	By do. pr. Rev. Abiel Holmes, from a Lady, . .	2 20
	By do. pr. Rev. Sam'l Spring, from his society,	36 47
	By do. pr. Rev. Daniel Hopkins, Salem, from a	
	number of Females of his society,	23 00
	By donation of Rev. D. Hopkins, from his society,	66 25
	By do. pr. Rev. Elijah Parish, from his society,	10 71
	By contribution at Old South Meeting-house,	
	dolls. 68.90—paid sexton for candles, 3 dolls.	65 90
	By a donation pr. Rev. Timothy Dickinson, from	
	an unknown person,	15 00
	By interest received,	1 78

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Amount carried over, 1133 59

		dls. cts.
	Amount brought over,	1133 59
May 29.	By a donation from Dummer Sewall Esq. Bath,	5 00
	By do. pr. — Mellens, Esq. from Rev. Timothy Dickinson's society,	15 42
June 2.	By cash of 116 persons for tax,	244 00
18.	By tax of L. Loring, C. Marsh and S. Sewall,	6 00
	By do. of Daniel Hardy and Richard Devons, .	4 00
22.	By do. of Thomas M'Clure, Kiah Bailey and Paul and Washington Dodge,	8 00
July 8.	By do of J. H. Stevens and Abraham Gould, .	4 00
	By a donation from a friend,	5 00
	By do. from a lady,	1 75
12.	By tax of Rev. John Ward,	2 00
	By cash of David Hyflop,	5 00
	By tax of Rev. John H. Church,	2 00
	By do. of Haac Robinson,	4 00
14.	By a donation from E. P. of Danvers (a true friend)	10 00
	By do. from hon. Benjamin Austin, Esq.	10 00
26.	By tax of John Damon,	2 00
Sept. 10.	By a donation from an unknown person,	100 00
Oct. 13.	By tax of James Sewall,	2 00
	By do. of Benjamin Barker,	2 00
16.	By a donation pr. Rev. J. Morfe, of Charlestown, from his society,	96 38
	By do. pr. do. in books,	3 62
Nov. 11.	By tax of deacon Larkin,	2 00
17.	By a donation from Mr. J. Baker, Dorchester, .	20 00
1803.		
Mar. 30.	By do. from a lady, pr. Rev. P. Litchfield, . . .	55
	By tax of Seth Stetson, for 1802 and 1803, . . .	4 00
	By a donation, pr. Azariah Faxon, from the Washington parish, state of Newhampshire, . .	14 15
	By tax of Azariah Faxon, as a member,	2 00
Ap'l 27.	By do. of Rev. Joseph Lee, for next year,	2 00
Jan. 28.	By cash of David Avery, being what he received at Union River,	2 30

dolls. 1868 78

1803.]

Massachusetts Missionary Society

75.

The MASSACHUSETTS MISSIONARY SOCIETY, in Account with
JOHN SIMPKINS, Treasurer, Dr.

		dls. cts.
1802.		
May 26.	To cash, paid Dr. Emmons's order to Rev. Caleb Alexander,	26 22
	To paid Dr. Emmons's order to Rev. Daniel Hopkins and Rev. Abiel Holmes, for books, .	40 00
	To paid Dr. Emmons's order to Rev. Jacob Cram,	360 57
	To loss on money counterfeited,	75
June 30.	To paid Dr. Emmons's order to Rev. David Avery, in full, as pr. acc't,	133 52
	To paid Dr. Emmons's order to do. in advance, .	50 00
July 13.	To paid Rev. Sam'l Spring's order to Edmund M. Blunt, for printing his Missionary Sermon, .	90 00
Dec. 8.	To paid Dr. Emmons's order pr. Rev. Caleb Alexander,	50 00
1803.		
Jan. 28.	To cash paid Rev. Daniel Hopkins, for printing proposals for a Magazine,	7 00
	To cash paid Rev. David Avery towards his mission,	108 50
	To do. in full, as pr. Dr. Emmons's order, . . .	57 50
Ap'l 27.	To paid Dr. Emmons's order to Rev. Caleb Alexander,	26 50
	To postage of letters at different times,	70
May 4.	To paid Benjamin Russell's bill for advertising meeting,	1 00
	To paid Adams & Rhoads for do.	1 00
	To paid Dr. Emmons's order to Rev. Jotham Sewall for last year's service,	216 00
		<hr/>
		dolls. 1169 26
May 24.	Balance due the society,	699 52
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1868 78

Boston, May 24, 1803.

WE the subscribers, a committee to examine the Treasurer's Account with the Massachusetts Missionary Society, have attended that service, and find the Account correctly cast, and well vouched; and the above balance of six hundred and ninety-nine dollars and fifty-two cents due to the Society.

JOSEPH BARKER,
JOHN PUNCHARD,
JOHN PEARSON.

DONATIONS

*Received in the time of the Meeting of the MASSACHUSETTS
MISSIONARY SOCIETY, May 23 and 24, 1803.*

Amount carried forward 714 00

	dls. cts.
Amount brought forward	714 00
from Smithfield, Northampton county, Penn.	81
from N. Desmy, Esq. . . . do.	1 00
from Milford, Wayne county, Penn.	1 12
from Back of Milford, do.	50
from Chopinoc, Suffex county, Newjersey	2 19
from a private person	25
from Forks of Flatbrook	1 25
from Little Flatbrook	1 53
from Mahackamack, Orange county, N. Y.	64
from do.	1 00
from do.	1 64
from Marmakoting, Ulster county, N. Y.	1 19
from Acra Society, Green county, do.	3 07
from two church members	50
from a stranger in Durham society	50
from Sharon, near Cherry Valley	1 81
from Marcellus, Onondago county, N. Y.	2 50
from first Congregational Church in Bloomfield, Onta- rio county, N. Y.	20 00
from Quarterly Prayer Meeting in Newport, R. I.	9 00
from widow Adams, Pomfret, Conn.	1 00
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	765 43

LIST OF MEMBERS

*Belonging to the MASSACHUSETTS MISSIONARY SOCIETY for
propagating the Gospel.*

Rev. David Sanford	Mr. Joseph Emerson
Daniel Hopkins	Dea. Joseph Kittle
Nathanael Emmons, D. D.	Abner Bowen
Ezra Weld	Rev. William Grenough
Samuel Niles	Abiel Holmes
Samuel Spring	Rufus Anderson
Joseph Barker	Dea. Afa Chafe
John Crane	Dr. Ammi R. Mitchell
Samuel Austin	Rev. John Sawyer
Timothy Dickinson	William Riddel
Jacob Norton	Kiah Bailey
Jonathan Strong	Mr. Seth Studson
Peter Sanborn	Rev. Jonathan Ward
John H. Stevens	Mr. James Davis
Paul Litchfield	Seth Nelson
John Smith	Rev. Isaac Bailey
Samuel Mead	Dea. David Richards

Eliphalet Gillet	Mr. Thomas Odiorne
Freegrace Reynolds	Ward Litchfield
Titus T. Barton	Richard Thayer
Jonathan Powers	Rev. Benjamin Wood
Mr. Daniel Hardy, jun'r	John Taylor
Charles Coffin, jun'r	Noah Worcester, Esq.
Dea. John Simpkins	Rev. Nathaniel Howe
Rev. Isaac Tompkins	Hugh Wallace
Mr. John Wait	Mr. Benjamin Thompson
Rev. Leonard Worcester	Rev. John H. Church
Mr. George Odiorne	Jabez P. Fisher
Dr. Kendal Kittridge	Mr. Isaac Robinson
Rev. Samuel Worcester	Abraham Gould
Leonard Woods	Rev. Levi Pillsbury
Elijah Parish	Parker Cleveland, Esq.
Jedediah Morse, D. D.	Benjamin Coleman
Nicholas Pike, Esq.	Solomon Stickney
Mr. Calvin Park	Daniel Ide
Rev. Jonathan Homer	Job Plympton
John Grenough	Philo Sanford
Dr. Charles Coffin	Rev. John Bullard
Mr. John Pettingil	Caleb Alexander
Samuel French, jun'r	Mr. John Morong
Dea. Thomas Thompson	Samuel Very
Moses Atkinson	Dea. Joseph Ross
Rev. John Cleveland	Capt. Jonathan Shillaber
Elisha Fisk	Mr. John Punchard
Edward Norris, Esq.	Mr. Asa Meach
Dea. John Shillaber	Rev. Otis Thompson
Mr. Edward Norris, jun.	Thomas Carpenter, Esq.
Joseph Felt	Mr. Samuel Harris, jun'r
Nehemiah Adams	Gurdon Avery
Thomas Davis	William Gridley
John Low	Daniel Emerson, Esq.
John Dike	Mr. John Damon
Fitch Pool	Dea. Benjamin Thompson
William H. Lovet	Mr. Daniel Gowen
Capt. Ephraim Emerton	Jabez Brown
Mr. Brackley Rose	William Loring
Jonathan Ireland, jun'r	Capt. Joshua Goodale
Rev. John Taylor	Rev. Samuel Judson
Mr. John Jenks	Mr. William Dodge
Dea. Nathaniel Batchelder	Thomas Stickney
Mr. Joseph Symonds	Enoch Tenney
Capt. Jonathan Lambert	Joseph Searl, jun'r
Mr. Edmund Gale	Dea. John Larkin
Isaac Wilkins	Mr. Benjamin Hawes
Dea. John Robbins	Ephraim Noyes

Afa Parlin, Esq.
 Dea. Ephraim Robbins
 Mr. John Jacobs
 John Green
 William Cooper, Esq.
 Mr. Samuel Sewall
 Thomas M'Clure
 Rev. Alexander M'Lean
 Mr. Joseph Hurd
 James Baker
 David Trufant
 Caleb Marsh
 Laban Loring
 Richard Devons, Esq.
 Mr. Roland Litchfield
 Solomon Thayer
 Rev. Adoniram Judson
 Mr. Noble Everett
 Daniel Bancroft, jun'r
 Thomas Miller
 Isaac Warren
 William M'Farland
 Asaph Lealand
 Rev. Mighill Blood
 Mr. Abel Farley
 Nathaniel Howe
 Benjamin Barker
 Rev. William Emerson
 Mr. John Holbrook
 Dea. Samuel Torrey
 Mr. Abiel White
 James Jenkins
 John Farewell, jun'r
 Dea. Kendal Boutel
 Mr. Ephraim Kimball
 Phineas Brown
 Dea. Ebenezer Thurston
 Mr. John Thurston
 Isaac P. Lowe
 William Moore
 Moses N. Child
 Ebenezer Read
 Rev. Zephaniah S. Moore
 Mr. Eleazer Whitman
 Dea. Nathan Chapin
 Mr. Obadiah Wheelock
 Aaron Bullard
 Mrs. Hannah Haven
 Hannah Haven jun'r

Benjamin Coleman
 Rev. Joseph Lee
 Mark L. Hill, Esq.
 Mr. Paul Dodge
 Washington Dodge
 Rev. Abijah Wines
 Mr. David Beal
 John Robbins
 Eliphaz Thayer
 Jeremiah Noyes
 Rev. David Long
 Mr. Robert Sanders
 Thomas Capron
 John Holbrook
 Levi Weld
 Adam Hobart
 Capt. Andrew Haraden
 Mr. Josiah Bartlet
 John Pearson
 Eleazer Peck
 James Scobie
 Caleb Bingham
 Rev. John Wilder
 Jotham Sewall
 Mr. David Hyslop
 James Sewall
 Azariah Faxon
 Mr. John Ellingwood
 Samuel Woodman
 Amos Brickell
 Benjamin Coleman
 Archelaus Fisher
 Rev. Joseph Goff
 Mr. Ebenezer Waters
 Rev. Hezekiah May
 Mr. Josiah Caldwell
 William Lang
 George W. Martin
 Daniel Gregg
 Mrs. Rachel Howe
 Rev. Solomon Aikin
 Mr. Daniel Chute
 Rev. Alfred Johnson
 Mr. Levi Pillsbury
 Nathaniel Smith
 Benjamin Hawes
 Benjamin Hawes, jun'r
 Col. John Hathorne
 Rev. Ebenezer Dutch

Mr. William M^rFarland
 Zichri Nash
 Nathaniel Knight
 David Perkins
 Dr. Joseph Torrey

Asahel Huntington
 Mr. William Chisholm
 Dea. Richard Lang
 Mr. Artemas Woodward

N. B. *If every person in the above list have not his proper addition, it is owing to the want of correct information.*

POETRY.

*But my God shall supply all your need, according to his riches in glory,
 by Christ Jesus.—PHIL. iv. 19.*

RICHES immense are in thy hand,
 Thou God in whom I trust,
 In whom I live, by whom I stand,
 Most holy, wise and just.

O how extensive is thy grace,
 How rich, how full, how free!
 The needy thou delight'st to raise;
 I'll tell my wants to thee.

I want to fear thy sacred name,
 I want to love thee more;
 I want to feel that heav'nly flame
 Which I have felt before.

I want to know myself aright,
 To hear what Jesus saith;
 I want repentance in thy sight,
 I want a stronger faith.

I want to have my soul resign'd
 Submissive to thy will;
 I want a meek, a humble mind;
 I want my wants to feel.

I want a chaste and single eye;
 Thy gracious ear incline;
 From fulness infinite supply
 This empty soul of mine.

Through Jesus let these blessings flow;
 He bought them with his blood;
 Now let a worthless sinner know
 Thy promises made good.

Songs in the Night.